

THE DESIRE OF INDIA

S. K. DATTA

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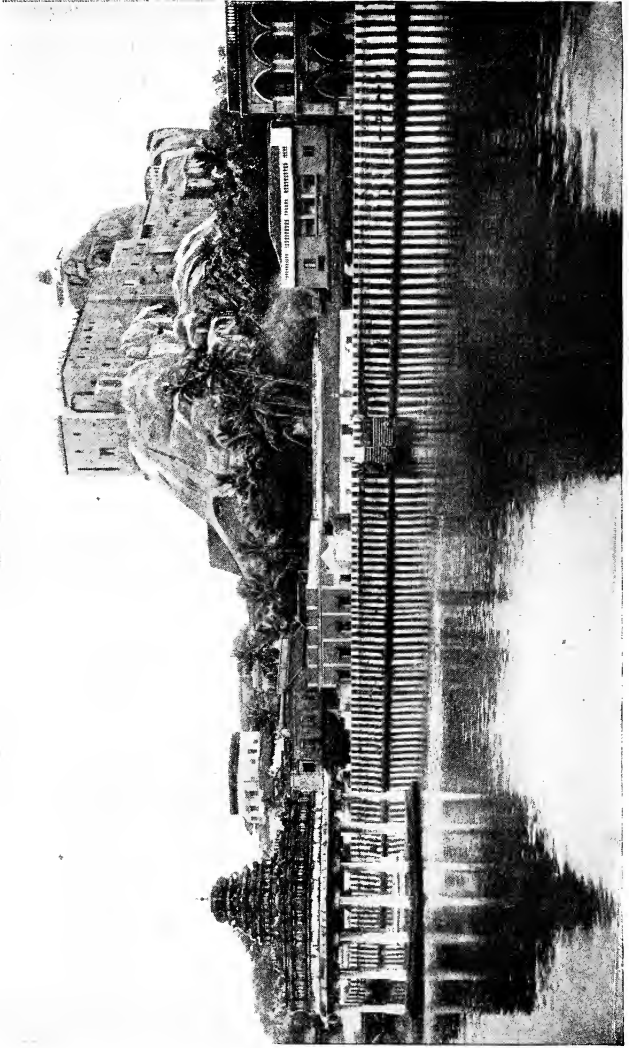


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THE DESIRE OF INDIA







THE ROCK AT TRICHINOPOLY

THE DESIRE OF INDIA

BY

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EDITORIAL NOTE

LIKE "The Uplift of China," this text-book on India is issued conjointly by a number of the Missionary Societies in Great Britain for use in Missionary Bands and Study Circles. Full particulars regarding its use for this purpose, "Helps for Leaders," and other aids to study can be obtained on application to the Missionary Study Departments of the various Missionary Societies.

It has been found impossible to deal with all sides of missionary work in India within the limits of a single book. It has seemed best, therefore, to concentrate attention in this book upon the immense bulk of the population, which is to be found in the villages. All problems relating to the educated classes have been deliberately excluded, but it is hoped that they may form the subject of a future text book. Similarly the 60,000,000 Muhammadans in India have been almost entirely ignored.

The spelling follows that adopted in the new *Imperial Gazetteer of India*. It is not

entirely consistent, for while in the majority of words certain recognised rules are followed, there are some well-known names in which the traditional spelling has been retained.

Cordial thanks are due to the Indian missionaries and other friends who have read the manuscript and the proofs, and have rendered help in other ways in the preparation of the book ; and to the various private friends and Missionary Societies who have provided the photographs with which the book is illustrated.

AUTHOR'S PREFACE

IN the preparation of this text-book the writer desires to acknowledge his indebtedness to many authorities on Indian subjects. The published writings of Sir W. W. Hunter, Sir H. H. Risley, Messrs Crooke and Thurston are standard works which no student of Indian ethnography can afford to neglect. For a study of the purer aspects of the Vaishnavite and Saivite cults as expressed in the two great vernaculars of the north and south—Hindi and Tamil respectively—the contributions of Dr Grierson and the Rev. G. U. Pope are invaluable. The standard lives of missionary statesmen by Dr George Smith form the best introduction to a knowledge of missionary development in India during the nineteenth century. For valuable criticism and suggestions, and for help willingly rendered by friends, the author's thanks are due.

A word of personal explanation is necessary as to how this book came into being. The writer confesses to an obvious disquali-

fication for the task. He has had little experience of actual missionary work and even of Indian village life. Nevertheless, he was led to undertake the preparation of this text-book because of the opportunity afforded of stating the case for Christian Missions from the point of view of the Indian Church. That this has been successfully done he can scarcely hope. The imperfections of this book are most obvious to himself. A deepened sense of the possibilities of the Indian Church in the outlook and policy which guide Western Christendom in its efforts to evangelise India is what the writer pleads for. Six years of close personal contact with the people of Great Britain have revealed how small a place the Indian Church has in the thought and prayer of the Christian public. India's evangelisation lies with the Indian Church. It needs and demands the prayer, sympathy and fullest co-operation of the Churches in Christian countries. The situation in India is critical, and while the ideals of his educated countrymen have the writer's fullest sympathy he fears that a purely political propaganda may tend to absorb their efforts and outlook. Whether

India will be saved from such a contingency, which will retard her higher welfare for centuries, depends very largely upon the Indian Church. The salvation of India may come about through the growth of a strong, vigorous Christian community. It may also lie in the purpose of God to raise up an Indian Christian teacher, some prophet or evangelist with a knowledge of Christ as St Paul knew Him, and an understanding of India, such as that possessed by the north Indian saint Tulsī Dās, whose message four centuries ago reached the hearts of millions from Bihār to the Punjab. To claim from God such gifts for India is the privilege of those into whose hands this book may find its way.

S. K. DATTA.

July 1908

NOTE ON PRONUNCIATION

VOWEL SOUNDS

a	has	the	sound	of	<i>a</i>	in	‘woman.’
ā	”	”	”	”	<i>a</i>	in	‘father.’
e	”	”	vowel-sound	in	‘grey.’		
i	”	”	sound	of	<i>i</i>	in	‘pin.’
ī	”	”	”	”	<i>i</i>	in	‘police.’
o	”	”	”	”	<i>o</i>	in	‘bone.’
u	”	”	”	”	<i>u</i>	in	‘bull.’
ū	”	”	”	”	<i>u</i>	in	‘flute.’
ai	”	”	vowel-sound	in	‘mine.’		
au	”	”	”	”	”	in	‘house.’

dh and *th* (except in Burma) never have the sound of *th* in ‘this’ or ‘thin,’ but should be pronounced as in ‘wood-house’ and ‘boat-hook.’

CONTENTS

	PAGE
EDITORIAL NOTE	v
AUTHOR'S PREFACE	vii
NOTE ON PRONUNCIATION	x
CHAP.	
I. THE LAND AND ITS INHABITANTS	1
II. THE LIFE OF THE PEOPLE	35
III. INDIA'S SEARCH	72
IV. INDIA'S INVADERS	112
V. CHRISTIANITY IN INDIA	147
VI. PROBLEMS AND METHODS	192
VII. THE INDIAN CHURCH	230
VIII. THE NEED OF INDIA	266
CHART OF INDIAN HISTORY	286
APPENDICES	288
BIBLIOGRAPHY	297
INDEX	303

LIST OF ILLUSTRATIONS

THE ROCK AT TRICHINOPOLY	<i>Frontispiece</i>
THE HIMALAYAS: VIEW FROM THE WALLS OF DELHI	FACING PAGE 4
RELIEF MAP OF INDIA	12
TODA MEN AND WOMEN	20
A ROADSIDE SCENE: A STRETCH OF SOUTHERN COAST	25
THE GREAT INDIAN DESERT: A ROADSIDE SCENE IN THE SOUTH	29
PHOTOGRAPH FROM SURVEY MAP OF INDIA. (<i>By permission</i>)	37
PLOUGHING AND WINNOWER	41

	FACING PAGE
RICE CULTURE	44
WINNOWER AND GRINDING THE CORN	48
FAMINE ANIMAL: FAMINE CHILDREN	53
BRĀHMAN (S. INDIA): JAT (N. INDIA)	61
VILLAGE STREET AND VILLAGE WELL	68
TOPE MARKING SPOT WHERE BUDDHA FIRST PREACHED: BUDDHIST ROCK-CUT TEMPLES	76
BENARES	84
AN ASCETIC: A HILLSIDE IDOL	93
WORSHIP OF THE SNAKE GOD: ASCETIC BEFORE IMAGE OF GANESA	97
BATHING AT SIVARATRI FESTIVAL	100
THE WELL OF SALVATION AND THE BURNING GHAT AT BENARES	108
THE TOMB OF AKBAR THE GREAT	125
RAILWAY STATION: MOUTH OF THE GANGES	140
THE MAHARAJAH OF TRAVANCORE	157
A CHILDREN'S FEAST	165
ON THE WAY TO CHURCH: A CHRISTIAN HOME	172
A NORTH INDIAN VILLAGE: A SHANAN VILLAGE IN TINNEVELLY	181
A CHRISTIAN FAMILY AND THEIR OFFERING	189
A MISSION HOSPITAL: PATIENTS AND THEIR FRIENDS	197
A GROUP OF ORPHANS: ORPHAN GIRL GATHERING WOOD	204
VILLAGE PREACHING	212
INDUSTRIAL TRAINING SCHOOL	221
PREACHING BY THE WAYSIDE: GROUP OF CATE- CHISTS	236
CHURCH IN SANTALIA: CHURCH IN GOND COUNTRY	245
A CHRISTIAN FAMILY: SANTAL BIBLEWOMEN	253
A VILLAGE SCHOOL: BIBLEWOMEN AT WORK	260
A CONVERT AND HER SON: A CHRISTIAN BAPTISM	268
A PLAGUE CAMP	276

THE DESIRE OF INDIA

CHAPTER I

THE LAND AND ITS INHABITANTS

FOR centuries Western nations have looked upon India as a land of marvellous wealth, and the splendours of her kings have seemed beyond the power of imagination. It was the story of India's wealth that sent Columbus in quest of the Western route when he discovered America. It was this story that excited the cupidity of Europe, and led to the establishment of British rule in India. Closer investigation has revealed how disappointing have been these dreams of riches. India's material resources do not approach those of China, and it is questionable whether her people have the capacity to develop them with the vigour and energy of the European and Mongolian races. India's wealth lies in her people. Their spiritual genius and their religious instincts are her best and most precious treasure. Her greatest sons

The Wealth of
India.

have ever been possessed with a passion to know the Real and the Infinite, and have pursued it with earnestness of purpose. Their children have entered into a heritage of spiritual capacities and ideals, the development of which may mean the enriching of the world.

Geographical
Position.

The country of India lies between the 8th and 35th degrees of latitude north of the Equator. In form it resembles two unequal triangles, one placed upon the other and having as their common base a line running east and west through Karāchi and Calcutta. This line nearly coincides with the tropic of Cancer. The southern triangle, therefore, lies within the tropics, and the northern one just within the temperate zone. The latter embeds itself in the main mass of the continent of Asia, and in doing so rears for its defence the greatest natural barrier in the world—the Himālayan mountains. The lower triangle, or peninsular portion, by its projection divides the Indian Ocean into the Arabian Sea and the Bay of Bengal.

The Northern
Triangle.

The northern portion of the country has very well-defined mountain ranges

forming the northern boundary, and the outlying Sulaimān range marks the western limits. Similar ranges bound it on the east. The northern and eastern angles of the triangle admit great water systems, namely the Indus and Brahmaputra rivers respectively. The southern boundary is formed by the Vindhya mountains and the adjacent ranges, together with the densely wooded uplands by which these are approached. Within these limits we have a vast plain, almost barren of forest growth, for the most part of exceptional fertility, consisting in its eastern and northern parts of a rich alluvial soil, while in the west the vegetation is less abundant and for thousands of square miles the country is a desert waste.

Peninsular India is a contrast. It consists of two well-marked portions—a central rocky plateau known as the Deccan, buttressed by the mountainous ranges called the Western and Eastern Ghāts, and the comparatively flat and largely alluvial strips of coast land. The Western Ghāts, which are the steeper and more striking, run parallel with and very

The Southern Peninsula.

near the coast line. The Eastern Ghāts are composed of low, irregular mountainous spurs with a gradual slope towards the sea. They recede from the coast as they pass southwards, and join the Western Ghāts, thus forming the Nīlgiri Hills, which continue southwards almost to Cape Comorin as a central mountainous ridge.

A few geographical features of the country are worthy of a more detailed account.

The Himālayas. The Himālaya mountains (Himālaya = “the abode of snow”) consist of an aggregation of ranges extending over a length of 1500 miles. The southern or outer range includes some of the loftiest peaks in the world—Everest and Kinchinjunga. A series of undulating dips 13,000 feet above sea-level leads us to the second or inner range, passing over which the explorer descends into the Indo-Tibetan trough. North of him, fresh mountains bound the almost unknown snow-driven and lake-scattered plateau of Tibet. In this trough three great rivers have their origin. From lake and mountainside within a few miles of each other rise the Indus, the Sutlej, and the Brahmaputra. Here it is that



THE HIMĀLAYAS



VIEW FROM THE WALLS OF DELHI

The Land and its Inhabitants 5

Hindu mythology has placed Mount Kailās, the Elysium of Siva, and the centre of the world. Here the ocean was hurled down by the gods, and encircled the mountain four times, when out of it four streams flowed, one of which was the sacred Ganges. On the rising slopes around lie some of the most extensive glaciers found outside the Arctic region. The melting of the summer snows and the cataclysm of the loosened avalanche probably suggested to the imagination of the bard the ocean falling from heaven. The Indus, the Sutlej, and the Brahmaputra owe their waters, and the plains of North India their irrigation, to this kindly dispensation of nature.

Himālayan scenery is as varied as it is beautiful. The tangled jungles and marshy, malaria-stricken wastes which form the southern approaches quickly give place to a region where the plants remind the traveller of the south of Europe. Still higher the red blossoms of the rhododendron give a richness of colour to the dark and almost limitless forests of pine and cedar. In the uppermost limits an arctic barrenness and climate hold the mountains in their grip. The traveller never forgets

Himālayan
Scenery.

the marvellous contrasts he beholds, as a few hours of travel bring him from the midst of sublime, awe-inspiring heights into the well-cultivated, terraced fields of the lower range, with the Indian corn bowing under the weight of the ripening grain. In front of him, in the valleys below, lie smiling fields of rice; a backward glance reveals the dark forest-clad heights towering hundreds of feet above, over-topped and over-mastered by a range of cold grey barren peaks; the unmelted winter snow may often be seen lying in some hollow, and the whole scene is tinted by the glow of a tropical sunset. The ranges are crossed at very high altitudes by passes which form the means of access to the highlands of Asia, and through which journey the hardy highlanders, driving their flocks of mountain sheep or their herds of the bushy-tailed yak, to deposit their burdens in the marts of Simla, Mussoorie or Darjeeling.

The early fancies of nations have often woven a web of romance round some geographical feature of their country. Jewish exilic literature reveals a strange passion for Jerusalem. The fruitful plains of Mesopotamia and the easy luxury of

The Land and its Inhabitants 7

Babylon failed to blot out the memory of the loved city set on a hill. Some mountain, some stream, some particular glade or forest finds its way by unerring instinct into the highest expression of a people's thought. Among an agricultural and pastoral people, whose happiness is conditioned by the prosperity of their crops, in its turn dependent on an adequate water supply, is it any wonder that the imagination has been captured by their mighty rivers—the Indus and Sutlej, Ganges and Brahmaputra, Nabadā and Tāpti, Godāvāri and Kistna and Cauvery? Their sources are often veiled in mystery. Breaking through inaccessible mountain ranges or impassable jungle, they bring life to the soil and food to men in the sun-baked northern plains or the low-lying alluvial tracts of the coast provinces. The rivers of India are a veritable gift of God.

Indian rivers belong to three main groups—those of the great northern plain, those draining the tract of country east of the Western Ghāts, and the Nabadā group of rivers which drain and irrigate central India and the northern portion of the

Divisions of the
River System.

Bombay Presidency proper. The Indo-Gangetic system, consisting as it does of no fewer than a dozen great rivers, may be further divided into two groups, namely the Indus and its tributaries which fall into the Arabian Sea, and the Ganges and its tributaries which fall into the Bay of Bengal. The dividing watershed is a low crest of land running southwards from Simla. To the west the drainage passes into the Indus, to the east into the Ganges.

The Ganges.

Mythology has long speculated as to the origin of the Ganges. The waters are celestial in origin as well as in virtue. A hermit, whose austerities had endued him with special power, prayed for a stream that would cleanse from the defilement of sin, and elicited from Siva the well-merited reply, "O foremost of men, I am well-pleased with thee. I will do what will be for thy welfare—I will hold the Mountain's daughter on my head." Through his tangled locks to this day the waters continue to flow. At an altitude of 13,000 feet, in a great ice-cavern, the river has one of its sources. Flowing for over a thousand miles through "Aryavartā," the ancient cradle of the Hindu

The Land and its Inhabitants 9

race and the sacred ground upon which their deeds of valour have been wrought and their songs of victory sung, the silent witness for centuries of their joys and sorrows, and the mother who has borne upon her expansive bosom the ashes of thousands of India's pious children to their last resting-place, the Ganges is inseparably bound up with the hearts and lives of the people. It is sacred to them by ties of sentiment, of tradition, and of gratitude. It has stood through the ages as the symbol of Divine beneficence. To its sacredness nothing else approaches, and popular fancy derives from it the sanctity of other Indian rivers through the agency of subterranean streams.

The towns and cities on the banks of the Benares. Ganges are sacred. Benares (Kāsi) and Allahābād (Prayāg), together with Hardwār, where the river as a mountain stream finds its way to the plains, form the chief places of pilgrimage in India. To die in Benares is salvation assured. Her streets and "ghāts" are continually crowded with pilgrims, and with ash-besmeared ascetics whose cupidity finds an easy prey among the thousands who seek spiritual reward

and consolation. It was Benares that Buddha chose to be the first place where he preached his doctrines. It was there also that Hinduism reasserted itself nearly a thousand years afterwards. Besides the regular places of worship "every niche, corner, and empty space upon the *ghāts* and in the walls of houses is occupied by some religious image, mutilated statue . . . or square hewn-stone. . . . The well of Manikarnikā filled with the sweat of Vishnu, forms one of the chief attractions for pilgrims, thousands of whom bathe in its foetid waters. Stone steps lead down to the edge crowded with worshippers whose sins are washed away by the efficacious spring."

Allahābād.

Allahābād or Prayāg, the holy city, is situated at the confluence of the Ganges and the Jumna. During December and January there is held on the vast plain outside the city a great religious fair at which no less than 250,000 people are present. At full moon enormous crowds bathe in the sacred river.

Hardwār.

Hardwār is a much smaller town built near the gorge where the Ganges opens out upon the plains. It has been a sacred spot

The Land and its Inhabitants 11

for at least 2000 years. Hindus flock to it from many parts bringing the ashes of their loved ones to throw into the sacred stream. The first day of the Hindu solar year witnesses the greatest assemblage of pilgrims to commemorate the anniversary of the appearance of the Ganges upon earth. When the propitious moment arrives each pilgrim struggles to be the first to plunge himself into the waters of the sacred pool.

The six years' pilgrimage from the Ganges' source to its mouth and back again is even yet carried out by some devout spirits for the expiation of sin, and "a few fanatical devotees may yet be seen wearily accomplishing this meritorious penance by measuring their lengths." Innumerable pilgrims bathe themselves in the waters in the hope of washing away their sins, and carry back to their distant homes vessels filled with holy water—a constant reminder of what has been accomplished, and a spiritual solace to themselves and their households.

The Indus rises at an altitude of 16,000 feet in the trans-Himālayan trough, near Mount Kailās. It travels north-west for

Pilgrimages
from Source
to Mouth.

The Indus.

160 miles and then enters the kingdom of Kashmir through some magnificent gorges. Here it dashes itself against boulders, rocks and the mountain-sides, literally cutting its way to the easier courses of the plains. The gorge where it bursts through the western Himālayas is said to be 14,000 feet of sheer depth. The five tributaries of this river give irrigation as well as its name to the greatest wheat producing tract of India — the Punjab, which provided the first Indian home to the ancient Aryan conquerors whose colonies settled on the banks of its rivers.

The Great
Northern Plain.

Let us fix our attention upon the tract of land between the Himālaya and Vindhya, an area two and a half times the size of the British Isles. It was once the bed of an ancient sea. As the waters receded, there poured into it streams of human life. On these plains great battles have been lost and won, and kingdoms have flourished and have decayed. They have given to a great world-religion its birthplace, formed the scene of its missionary conquests, and witnessed its downfall. To-day, over half the population of the Indian Empire find here their home. The welfare of the people



RELIEF MAP OF INDIA

of these plains—village-strewn, and teeming with the life of one hundred and sixty millions of men and women and children—is one of the crushing problems of Indian administration. “It is here,” says a writer of note, “that you may see unbroken continents of wheat, of millet, and of Indian corn, endless seas of rice, and limitless prairies of sugar-cane and indigo. It is here you will find the teeming millions, the network of canals and railways, the seething life of India. Down the ancient sea-bed the Muhammadan invasion ebbed and flowed, and up this same valley from the east the opposing force of British influence crept hand over hand. The battles of history were fought in the intermediate plains until step by step the desultory conquerors from the north were beaten back or subdued . . . and peace and tranquillity were restored to millions of *raiyat* (peasant) cultivators, who while battle raged over their heads ploughed and reaped annual harvests on this wide-spreading belt of fertile soil.”

It is necessary that we should study still more closely the tremendous volume of human life to be found in the 200,000 The Races of North India.

villages scattered over the north Indian plain. The student, as he observes with critical eye the characteristics of the people, finds himself in the midst of the most perplexing variety of races and languages. The racial origin and inter-relationships of these peoples form an almost insoluble problem, as there are no sufficient grounds on which to base conclusions. Attempts have been made to solve the problem by a study of the language, and by careful skull measurements. The two methods do not always lead to the same results. It seems probable, however, that at some time in the far distant past the plains of north India were inhabited by a fairly homogeneous race, approaching in physical characteristics the people of the south. Whether these people, known as the Dravidians, were the real aborigines of India, or were themselves immigrants at some still earlier date, cannot here be discussed. At some period before the Christian era, two distinct influences were brought to bear upon them—an Aryan¹

¹ The Aryans, as is shown by their language, belonged to the Indo-European stock from which most of the peoples of Europe have sprung.

influence from the north-west, and a Mongolian influence from the north-east. The result is that we have at the present day three main racial types inhabiting three clearly marked geographical areas. While these types shade off insensibly into one another, and are by no means exclusively confined to the geographical areas to which they belong, they are distinct in their physical characteristics and easily recognised.

The Indo-Aryan type, which probably Indo-Aryans. represents most purely the original Aryan invaders, is to be found in the area of the Indus and its tributaries, including the Punjab, Sind and the north-west portion of Rājputāna. The features of the people of the Indo-Aryan tract approximate to those of the European. Apart from the Brāhmans, whose claim to purity of blood even in the north is disputed, the chief representatives of the Indo-Aryans are the Rājputs and the Jats.

The Rājputs come of princely race. In the deserts of Rājputāna they have reared ancient kingdoms, and observe among themselves a type of feudalism. About nine millions are scattered over north India.

They are warriors and keep ever fresh the memory of the past, the deeds of their race, and the length of their ancestry. In the southern Punjab and in the United Provinces they are agriculturists, but



will not deign to touch the plough, and invariably hire labour to do their work.

The Jat is a typical yeoman, and the best cultivator in all northern India. "His knowledge of crops," says Mr Crooke, "is unrivalled and his industry unceasing.

The Land and its Inhabitants 17

Every member of the family, from the old crone down to tiny children, shares in the field work." His struggle to obtain a livelihood makes him very oblivious of the rites of religion. The Jat is freer than many other Hindu races from the social restrictions which the Brāhman would impose. He is known, for example, to practise widow remarriage.

In the area of the upper Ganges, which includes all the territory watered by the Ganges and its tributaries up to the point where it makes a sudden bend to the south about 300 miles from its mouth, and which comprises the United Provinces of Agra and Oudh together with the Commissioner-ship of Bihār belonging to the Bengal Province, the admixture of blood between Aryan and Dravidian seems to have been greater. The type is a mixed one, but is easily distinguishable from both the Indo-Aryan and the Dravidian. On the other hand the higher strata of society show markedly the European type of face. The population has a large number of Jats, Rājputs, and Brāhmans.

In the area of the Brahmaputra and lower Ganges, including Bengal proper and a large

Aryo-Dravidian.

Mongolo-
Dravidian.

portion of the Eastern Bengal Province, the immigrant race was not Aryan, but Mongolian. The Bengali is one of the most easily recognised types in India. In the higher castes in Bengal, however, there are



traces of Indo-Aryan ancestry. These higher castes, numbering about three and a half millions of people, form a very important community in India. From their ranks have been drawn some of the most distinguished lawyers, physicians, journalists, and Government administrators that modern India has known, and their

services have not been limited to Bengal, but have been rendered throughout north India. The same class has also furnished not a few scholars and religious and political leaders whose ideals have touched the lives of the educated public throughout the country.

Apart from the diversity produced by marked racial differences and by the forces of two great religions, Hinduism and Islām, north India presents a babel of languages. Bengali, Hindī (including Urdū), and Pan-jābī are the prevailing languages and belong to the Indo-European family. Each is spoken by millions of people. Urdū, called by Europeans Hindostānī, is the Persianised form of that dialect of Hindī which is spoken in the neighbourhood of Meerut. It arose during the Muhammadan occupation of India, and hence became the polite language of the north. It is used by the upper classes in the Punjab and in the United Provinces, and by all Muhammadans in the latter area. In other parts of India the Muhammadans speak corrupt forms of the Urdū language, but the common idea that it can be understood in all parts of the country is mistaken. It has a large and

The Languages
of North India.

increasing literature. In addition to these prevailing languages many others are spoken. On the north-eastern frontier and in the country adjoining it are to be found no fewer than fifty-six languages belonging to the Indo-Chinese family. The most important of this group is spoken by not much more than a quarter of a million of people, and one of the languages included in the list at the last census was spoken by only four persons. Over half a dozen languages belonging to the Indo-European family are spoken in the areas lying on or near the north-west frontier.

Peoples of the
Vindhyan
Slopes.

With regard to peninsular India it is more difficult to make generalisations. Rising up southward from the plains of northern India are the slopes of the Vindhya Uplands. For many generations they were the boundary of Aryan civilisation, which, though it ultimately pierced this natural barrier, never completely conquered it. Vindhya itself means "the divider." Centuries after the Aryan immigration this range formed the chief defence of the Hindu kingdoms of the south against their Muhammadan foe. The hills are low,



TODA WOMEN



TODA MEN

sparsely covered and often barren. "On these low bare stony hills the heat of the summer sun beats with terrific force. Parts of the country in drought and desolation vie with the rainless peaks which surround the Gulf of Suez or line the Arabian desert." In other parts water is to be found. Along the Son river valley some of the most beautiful scenery in India may be seen. This great inaccessible belt of country is inhabited by races distantly allied to the people of the northern Gangetic valley, and resembling even more closely the users of the Dravidian tongues of southern India. Untouched by the Aryan civilisation of their northern and southern brethren they continue to live their primitive life, and practice their barbarous rites. Shy, ever on the alert, they find their natural enemies in the races and rulers of the plains below. The Kols, the Santāls, the Gonds, and the Bhils, are becoming peaceable people and more trustful. The change at the same time means often the triumph of Hinduism. Slowly but surely these races are being brought under its influence, and are being gathered into its fold and given over to the slavery

of caste and the supremacy of the Brāhman.

The Deccan.

The Deccan (= "the South"), with the low-lying coast-lands at the foot of the Ghāts, is the India of the earlier years of the British Empire. On its coast, east and west, the first European colonies were founded,—Portuguese, Dutch, Spanish, French, Danish, British. Here were fought the battles for supremacy. Here also were made the first efforts to christianise India. The south is the cradle of the Christian Church, and in it has been reared by far the larger part of the Christian community.

Its Rivers.

With the exception of the Narbadā and Tāpti in the very north-westerly corner, all the chief rivers of the Deccan flow eastwards right across the Peninsula into the Bay of Bengal. These rivers are the landmarks of the country, and upon them also depends, as in the north, the well-being of the cultivator, his family and his cattle.

The Narbadā.

The Narbadā river rises in the heart of the Vindhya hills in wild and desolate country. It "bubbles up gently in a small tank in one of the undulating glades on the summit of the mountain." It meanders

through green meadows till it reaches the very edge of the plateau over which it dashes in a glistening cascade. Lower down, near the city of Jubbulpore, it flows through a narrow gorge, the walls of which are of pure marble. The river here flows with a tremendous velocity. Still further down it disappears into a dense jungle, and emerges upon the rich alluvial plains of the northern corner of the Bombay Presidency, finally entering the Arabian Sea, 800 miles from its source. Colonel Sleeman in his "Rambles and Recollections" gives the legend of the Narbadā, and comments on the high esteem and veneration in which it is held by the people.

"Any Englishman," he says, "can easily conceive a poet in his highest 'calenture of the brain' addressing the ocean as 'a steed that knows his rider,' and patting the crested billow as his flowing mane; but he must come to India to understand how every individual of a whole community of many millions can address a fine river as a living being—a sovereign princess, who hears and understands all they say, and exercises a kind of local superintendence over their affairs without a single temple

in which her image is worshipped or a single priest to profit by the delusion. As in the case of the Ganges, it is the river itself to whom they address themselves, and not to any deity residing in it or presiding over it—the stream itself is the deity which fills their imaginations and receives their homage.”

The Cauvery.

The same may be said of the other rivers of south India—the Mahānadī, Godāvāri, Kistna and Cauvery. The Cauvery is to the Tamils of southern India what the Ganges is to the Hindus of the northern plain. Legend makes the river the daughter of Brahmā, the Supreme One, born into the world as the daughter of a devout ascetic. To bring bliss to her reputed father she became a river which would purify from all sin. At the source of the river stand ancient temples frequented every year by numbers of pilgrims. In its course lie three islands celebrated for their sanctity: Seringapatam, Sivasamudram, and Srirangam. Round the island of Sivasamudram the river flows in magnificent cascades and rapids.

The Coast-lands
of the South.

Though not comparable in magnitude to the great northern plain, the coast



A ROADSIDE SCENE



A STRETCH OF SOUTHERN COAST

districts of peninsular India resemble it in many respects. In these districts are to be found the great populations of the south. The low-lying plains bordering the sea on the west coast "represented in mediæval ages most of the wealth and strength of India, and are still noted for their great fertility." Of even greater importance is the immense tract of undulating plain on the east coast, with its numerous delta formations stretching from the mouth of the Mahānadī to Cape Comorin, a length of over 1000 miles. A few miles broad in the north, it reaches a breadth of a hundred miles in the south. These lowlands "are lands of palms and of rice cultivation; of architectural development; of magnificent temples and decorative monuments of the Hindu faith; of busy centres of native culture and industry, where alone throughout the length and breadth of the continent evidences of a really indigenous art may be found."

The southern peninsula is peopled almost The Marāthās. entirely by Dravidian races, the exception being the Mahārāshtra, a tract of country which lies immediately south of the Vindhya, and extends to the Kistna river.

Its eastern boundary is the Waingangā, an important tributary of the Godāvāri. It seems probable that some Scythian tribes found their way along the western boundary of the north Indian plain, and took possession of the mountain fastnesses of this country. They became by intermarriage with the original races the ancestors of the Marāthās, who may therefore be classed as Scytho-Dravidians. Their predatory habits in the past have made them feared throughout India.

The Dravidian
Races.

The Dravidian races of the south, like the peoples of the north, are very largely occupied with agricultural pursuits. They are responsible for the cultivation of the alluvial tracts of the Madras Presidency. Apart from these pursuits they have shown, unlike many other Indian races, the capacity for emigration. As coolies they are found in other parts of the country as well as in Ceylon, Burma, Africa, the Straits Settlements and British Guiana. Under the stimulus of the Hindu faith and Indo-Aryan culture the Dravidian races have had a great history. Art, literature, sculpture, and architecture were developed with a vigour and originality that

were almost unknown elsewhere in the country. The Dravidian races have shown remarkable capacity for organising themselves for the common good.

South India, as well as north, furnishes The Languages of South India. an extraordinary example of diversity of language. Marāthī, spoken in the Mahārāshtra, belongs to the Indo-European family. Of the Dravidian languages four stand out as prominent—Telugu, Tamil, Kanarese, and Malayālam. Telugu is said to be one of the most beautiful languages of India. Tamil has a great literature. These four languages together are spoken by over fifty millions of people. Nine minor languages belonging to the same group are also spoken, mostly by the non-Aryan races in the Vindhyan uplands such as the Gonds, Kurukhs and Khandos.

Passing references may be made to the Ceylon. province of Burma and the island of Ceylon. The former has very little in common with India, though it is politically a portion of the Indian Empire; the latter has much in common, but is politically separate. Ceylon has very well-marked physical features. The northern portion of the island is a plain, the central and southern

parts are mountainous. The vegetation shows tropical luxuriance. The population is about three and a half millions. The northern portion of the island has a very large Tamil element; the southern portion is inhabited by the Singhalese proper. There is in addition a prosperous and influential community descended from the old European settlers and known as the "burghers."

Burma.

Burma consists of the tracts of land on either side of the valley of the Irrawaddy, with its delta, and the two coastal strips, the western one called Arakan, and the eastern and southern strip called Tenasserim. To the west of the Irrawaddy are the Yoma mountains with peaks a little over 4000 feet. The Shan states lie to the east of the river, and extend to the Salween river. The Irrawaddy valley and the two coastal strips are very fertile. The uplands are fringed by a zone of teak-producing country. The population of Burma is about ten and a half millions, and is largely Mongolian in character. The prevailing religion is Buddhism. One characteristic of Burma is its large literate population. Over a third of the male



THE GREAT INDIAN DESERT



A ROADSIDE SCENE IN THE SOUTH

population can read and write, and the number of women who are literate is greater than in any other part of India.

To the stranger in India nothing is so impressive as the extraordinary diversity which continually meets him—diversity of landscape, diversity of races, and diversity of language. The luxuriant vegetation of the Western Ghāts and the graceful coconut palms rising from the deep green of the mountain sides, viewed from the decks of a liner as it approaches the harbour at Bombay, soon disappear as the railway ascends the steep inclines, and the rocky, boulder-scattered, dark-soiled plateau of the Deccan is reached, with its patches of scrubby overgrowth, where the dwarfed broad-leaved *sāl* is the only tree that seems able to exist. Still further north lie the stretches of the Indo-Gangetic plain where no gradients retard or accelerate the speed of the passing train. Far away to the west are the treeless sandy wastes of the Punjab and Sind, interspersed with great fertile tracts adjoining the rivers and the reclaimed areas where virgin soil breaks into luxuriance under the influences of immense canal systems. To the east are the tropical and

Diversity of Scenery.

malaria-stricken marshes of Bengal, where annual inundations have been turned by the industry of man into a blessing. Tracts of country, in total area equal to the whole of England, produce rich harvests of rice. From such scenes where the monotonous flatness of the landscape becomes oppressive a few hours of travel bring us into the almost impenetrable and water-logged jungle tracts of the Tarai, inhabited by the panther, leopard, tiger and elephant. Finally, the snow-capped peaks of the Himālayas come into view, and we are transported from tropical luxuriance into Arctic barrenness. These are some of the contrasts. The south is an unknown India to the north. Standing on the Ghāts a few miles from Comorin and looking northwards, one can see to the west the well-wooded and overgrown terraces of Travancore, the graceful outlines of the coconut and areca palms adding beauty to the landscape. To the east stretching far away to the north are the undulating "fiery-red" sand plains of Tinnevely and Madura; in the hollows appear oases of the plantain-tree; in the deltas of the

rivers fields of green paddy may be seen ; and on the horizon a fringe of feathery palmyra groves rises sheer from the sands of the burning plains.

The races of India present a diversity of type, habits, language, manners, customs and clothing, greater even than the diversity of the country just described. They include the short, broad-nosed, scantily clothed peasantry of Madras and the rude, uncouth, aboriginal tribes who subsist on roots and berries, and for whom an apron of leaves and grass suffices. In striking contrast to the latter tribes are the high cheek-boned Marāthās of the Deccan, who are among the bravest races of India, or the Brāhmans of Poona, who for intellectual acuteness are second to no other race in the world. In the same part of India are the Pārsīs, who by their wealth, culture and ability exert an influence far out of proportion to their numbers. The races of the north include the astute Bengali, the proud Rājput, the labour-loving Jat, and the short, sturdy, warlike Gurkha, whose features show his Mongolian origin, the stolid peasantry and the tall, lithe-limbed Sikh of the Punjab. In the

Diversity of Races.

bazaars of Peshāwar may be seen swathed in ample garments the fanatical, full-bearded frontier man, the hero of many a tribal dispute, who carries his life in his hand, and never forgives an enemy. Such are the diversities of human types to be found in India. It has been truly remarked by Mr Crooke “that the Punjābī differs in physique, language, and tradition as much from the Madrāsī as the Neapolitan from the Scotchman.” This diversity of peoples and languages constitutes one of the great difficulties in the introduction of Christianity into India.

QUESTIONS FOR CHAPTER I

These questions are intended to enable students to make sure that they have grasped the important facts in the chapter. They are not intended to replace the “Helps” for leaders of Missionary Bands or Circles, issued by the different Missionary Societies and containing full suggestions for the conduct of each meeting. Application for these should be made to the Missionary Society with which the Band or Circle is connected.

1. What are the principal natural features of north and south India respectively, and what are the chief respects in which the two divisions of the country differ from each other?

The Land and its Inhabitants 33

2. Name the chief rivers of India, indicating the three groups into which they naturally fall.

3. What place do they hold in the life and affection of the people?

4. What are the reasons which have led to the Ganges being considered sacred?

5. What places on its banks possess a special sanctity?

6. In what ways do the feelings of the people towards their rivers find expression?

7. What is the place of the Himālaya range in Indian sentiment?

8. Name the leading languages of India (*cf.* Appendix B).

9. Mention the most important characteristics of the following parts of India: The Himālayas, the Ganges Valley, the Punjab, the Vindhyan slopes, the Deccan, the coast-lands of the south.

10. What are the distinguishing marks of the Rājputs, the Jats, the Bengalis, the Gurkhas, the people of the North-West frontier, the inhabitants of the Ganges Valley (Aryo-Dravidian), the Marāthās, the Dravidian races of the south?

11. Can India, in spite of its diversity, be regarded as a unity, and, if so, on what grounds?

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Fuller particulars regarding the books referred to will be found in the Bibliography at the end.

CHAPTER II

THE LIFE OF THE PEOPLE

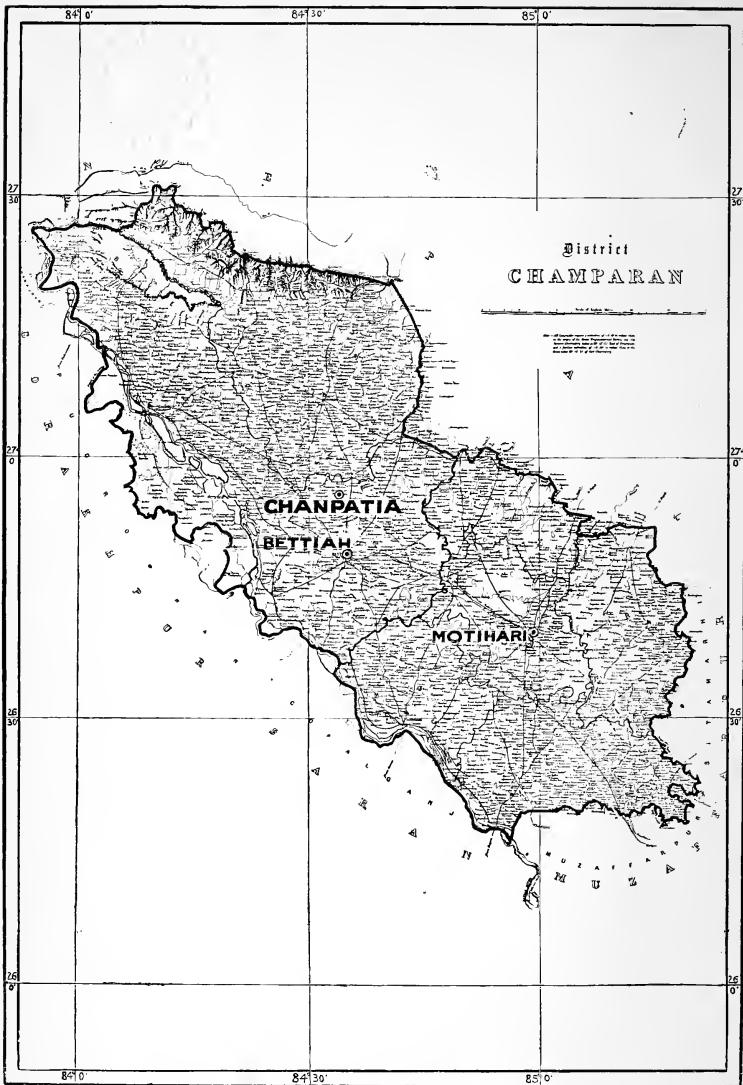
IT is impossible within the limits of a single chapter to give a description of every aspect of Indian life. In these pages the life of the towns will be left out of account, and attention will be concentrated on the countless villages which afford a home to the vast majority of the population.

The importance of the villages of India for understanding the life and the genius of the people cannot be over-estimated. Leaving out of account certain administrative areas (Baluchistān and Burma, the Andaman and Nicobar Islands, and Aden), the population of India in 1901 amounted to 282,991,063, or eight and a half times that of England and Wales, which the same year returned a population of 32,526,075. An analysis of these figures under the head of Rural and Urban populations brings out a striking fact. The figures are as follows :—

of Importance of
the Villages.

COUNTRY	URBAN	RURAL	TOTAL.
England and Wales . . .	25,054,268	7,471,807	32,526,075
India . . .	28,170,276	254,820,787	282,991,063
Eastern Bengal and Assam . .	736,933	30,224,526	30,961,459

Thus England and Wales with a mere fraction of the population of India have an urban population which falls short of the corresponding figure for India by only about three millions. On the other hand the rural population of India is nearly thirty and a half times as large as that of England and Wales. For further comparison let us take the new province of Eastern Bengal and Assam, which has a population very nearly as great as that of England and Wales. The distribution of urban and rural population, however, is in marked contrast. The urban population is under three quarters of a million, while the rural includes 30,224,526 souls, distributed in nearly 92,000 villages. It needs all the imagination of which we are capable to appreciate these facts. Immense tracts of country, with a total area which would cover the whole of Europe excepting a part of Russia, are strewn over with



PHOTOGRAPH FROM SURVEY MAP OF INDIA.

[By permission

more than half a million villages, each having less than 5000 inhabitants.

A missionary book published a short time ago has brought before its readers with peculiar vividness the picture of a single district in the Bihār division of the Bengal Presidency, where till recently, with the exception of a small Roman Catholic mission, there was no other Christian agency. In size this district of Champāran is for India an ordinary district. It is situated east of the Gandak river, which is a tributary of the Ganges. Two of its important towns, Bettiah and Motihāri, easily recognisable on the map, with the town of Chanpatia, have a total population of nearly 45,000. Yet the district, 130 miles long by 55 broad, contains a little over one and three quarter millions of people distributed over 2,622 villages. More than half of the latter have under 500 inhabitants.

The District
of Champāran.

In these villages true India is to be found—inscrutable, unchanging. Here have been built her social institutions, and that passive strength which for centuries has defied the invader and proved imperious to all new ideas. The village com-

Conservatism of
the Villages.

munity is a self-centred commonwealth, with little dependence for its welfare on the outer world. It is an agricultural organisation, its simple needs being satisfied by its own efforts. For their material welfare the inhabitants desire peace, a productive soil, and a seasonal, yet adequate rainfall. In some parts of India this last may be looked for with greater certainty than in others, though always there is the haunting fear that this year's prosperity may give place to next year's drought.

Picture of a
North Indian
Village.

Some of the villages of north India have a charm unparalleled elsewhere. "One of the prettiest sights in India," says Mr Crooke, "is a Jat village on a morning in the cold weather. The fields round the site are masses of green, darker and more luxuriant near the houses, where a plentiful supply of manure is forthcoming. The oxen work the creaking wheels at the numerous wells; the air is full of the song of men and boys, as the bag is hauled full of water to the surface. The stream trickles along innumerable channels, and is directed into each little plot by the ready hands of the girls. The spare yokes of cattle chew the cud lazily at the mangers close by. The

old people sit under the trees, the women spinning, the men smoking and gossiping. All displays a scene of rural peace and prosperity which it would be hard to equal in any country in the world." It is perhaps due to the benevolence of nature that this idyllic picture is possible. The wonderful skies, the fields in many shades of green and gold, the crisp, sharp cold of the northern plains and the distant hills draw to themselves the attention of the traveller, and cause him momentarily to forget the meanness of the huts and the squalor and insanitation of the village streets, where disease and death are fostered by the ignorance of the inhabitants.

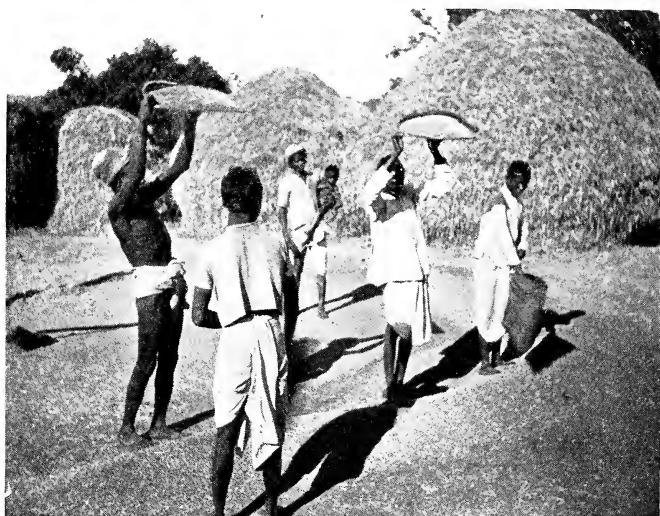
The village site usually covers a small area upon which the houses are compactly built, small and miserable in their appearance. The roofs are low, and consist usually of thatch, or thatch covered over with clay. The material of the walls depends on the soil. Where stone is not available—and this is the case wherever much arable soil is found—unburnt bricks, set in and covered with clay, are largely used. The more prosperous houses have often a porch built of burnt bricks set in cement. The interior of most

The Appearance
of a Village.

houses is enclosed by a high wall forming a courtyard which lies between the entrance and the dwelling-rooms. Entering the courtyard, a miscellaneous assortment of objects meets the eye. On one side stand the mangers at which the cattle contentedly feed; occupying another portion of the not too spacious courtyard is the village-cart built to sustain the shocks of the primitive country roads, which flow rivers in the rainy season, and, furrowed by the ponderous traffic, bake to a granite hardness under the rays of the sun. A tree branch, forked and rough-hewn, shod with a plough-share, is the chief and the most complicated instrument the farmer possesses. A verandah usually protects the entrance to the one or more dwelling-rooms. Space is found in a corner for a small fire-place, round which is a clean swept and newly plastered area, where the necessary arrangements for cooking are made. A few beds will also find a place here, or in the adjacent rooms, where also the scanty wardrobe and the few valuables are stored. Upon this part of the house the farmer's wife usually bestows a good deal of care. The children, when still too



PLOUGHING



WINNOWING

young to wander into the village street, find within the house ample opportunity for exercise, playing under the watchful eye of their mother as she carries on her simple domestic duties.

The daily life of the peasant is one round of labour. To the uninitiated it may appear an easy one, but the monotonous drudgery of sowing crops, watering the fields and reaping the harvest makes the men appear prematurely old; while the domestic duties of the women, the rearing of their children and the hard manual labour which they undertake, bring on an early decay. With the first advent of the monsoon in early June, the cultivator begins to plough his fields. From morning till evening he is at work with his patient oxen. Backwards and forwards they go with slow-measured tread. The ground is torn up—not a very deep furrow, but sufficient for the farmer's purposes. With great care the weeds are removed, and the seed is sown. Then comes a time of patient waiting—not idle, for the fields have to be watered if the rains fail at the critical time, the seedlings have to be protected from the depredations of birds, and a constant

The Round of
Daily Toil.

weeding has to be kept up lest they should be choked. Where irrigation is by canals, a close watch has to be kept on the quantity of water that reaches the fields. Measures have to be taken to prevent an unfriendly neighbour from diverting the water into his own lands. The latter is no infrequent occurrence, and is the most fruitful cause of the feuds which are waged with bitterness and even with personal violence.

The Cultivation
of Rice.

Over large tracts of the northern plain, and especially in Bengal where more than 50,000 square miles are grown with it, rice is the chief crop cultivated. The rice is sown in nurseries, and the seedlings are transplanted to inundated fields, the water being obtained from the overflow of a swollen river or from some canal system. Almost all the inhabitants of the villages, men, women and children, turn out and become for the ensuing weeks a race of amphibians. Most of the day is spent in the water transplanting the tender shoots into the soft soil.

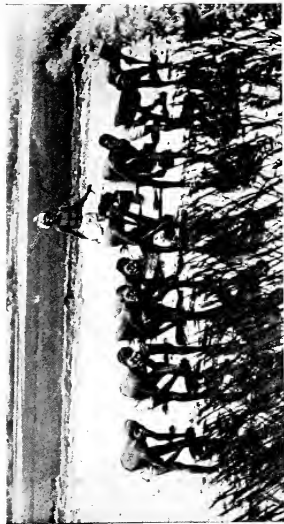
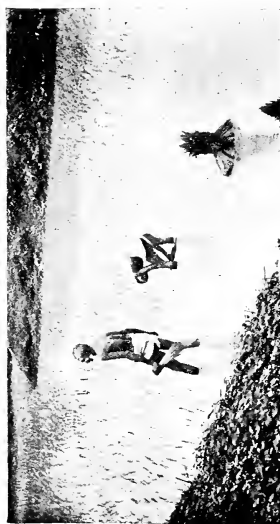
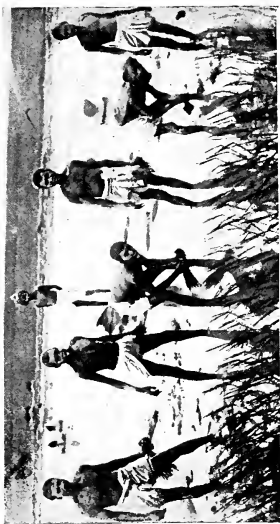
Harvest Time.

The harvest in north India comes in the months of September, October, and even as late as December. It is a time of rejoicing, though hardly of less toil. Armed with

small hand-scythes the farmer and his family retainers and serfs go forth to bring in the harvest. Threshing the corn follows the days of harvest, and to the housewife there remain further days of toil, when with the other women of the household she has to take her turn at the grindstone to provide her husband and her children with food. Meanwhile the men are again preparing for work. The ploughing recommences late in the year. The seed is again sown, and by April another harvest is at hand. The month of May is often a time of short respite. Then weddings are celebrated, and pilgrimages to some sacred shrine or river, or even to the sacred cities of the Ganges, may be carried out. The Indian farmer has many difficulties to contend against, such as imperfect implements, badly regulated water-supplies, the torrid heat of summer, through which no man can pass unscathed, and the malaria which invariably follows the inundation necessary for the great rice-crops. Yet through all these vicissitudes the villager passes patiently and even content, bearing his trials "with exemplary fortitude and resignation."

Village
Evenings.

The villager has short periods of relaxation, when he takes his simple pleasures. In the summer evenings after sunset groups of men gather at their favourite haunts, such as within the main porch of a neighbour's house or near the adjacent village well. There they may be seen sitting cross-legged on the ground, or on mats or on the low bedsteads so common in North India. The affairs of their neighbours, as well as their own, are discussed with freedom if not with vehemence. The village gossip and scandal is repeated, and at a later hour will be retailed to their wives and female relatives. Prospects of the season's crops will be discussed, comments will be made on such subjects of unfailing interest as the rents, taxes, water-dues, or the law-suits in which they or their friends are engaged. The pipes are lit and their gurgle alternates with the dull drone of human voices. On rare occasions a wandering musician and bard will regale the company with music and song. The stranger within their gates will speak of the world which he has seen, of the glory of distant cities and the wonders of the railway, or he may extol the merits of a particular shrine or the virtues of some



RICE CULTURE

distant saint from whom he has obtained a boon. More often the conversation turns on magical cures that have been performed, or on mysterious appearances which have heralded some disaster or point to an impending calamity. It is at these humble gatherings that the attitude of the village to new and strange institutions is determined. The new hospital, dispensary or school are here discussed, and upon them judgment is passed.

The daily toil of the women of India in the villages calls for special treatment. As a girl-wife the woman is brought to her husband's home and is disciplined in her new duties by a not over-considerate mother-in-law or elder female relative. The lot of woman is a heavy one. Her ordinary domestic duties are exacting. The housewife begins the day by bringing her supplies of water from the village well, and attending to the needs of her husband and children. She cooks the midday meal and may have to carry it out into the fields. She grinds the corn and husks the rice. With her pressing duties and maternal cares her opportunities for relaxation and pleasure are very limited. Often she has

The Position
of Women.

to undertake heavy tasks in the fields, as in parts of Bengal where the women are solely responsible for transplanting the tender rice seedlings. The women of the lower classes are an important factor in the supply of labour. Hundreds earn their livelihood by carrying burdens or by becoming harvesters and general agricultural labourers.

Their Seclusion. It is erroneous to suppose that the great bulk of the women of India are rigorously secluded. Every household of any respectability has its special women's quarters, but the women are more or less free, and usually a woman is mistress of her own household, and her will is submitted to in most domestic matters. She determines for example what will be spent on a family function such as the marriage of a daughter, or what pilgrimages will be made or ceremonies performed. The seclusion of women is confined to the upper ranks, and in some parts of the country it is practically unknown. The practice is looked upon as the mark of social position. An authority tells us that although "the system has not been adopted by the lower castes in the North, and not

generally adopted by the Hindus of the West and South, yet it has affected public opinion and thereby restricted the liberty of woman to a great extent throughout the country." A far greater social evil is the early marriage of women, and the condemnation to perpetual widowhood of thousands whose husbands have died when they were mere children.

Reference has been made in a previous The Monsoon. chapter to the influence of the rivers of India upon the life of the people. But the agricultural and pastoral welfare of the country does not depend upon these alone. They in their turn are dependent partially on the rain; and their capacity to irrigate is limited to the adjacent tracts of land, supplied either directly by themselves or by their subsidiary canals. What of the vast areas of country which are not irrigated by either river or canal? Their prosperity is conditioned by the seasonal incidence of a sufficient rainfall. During the beginning of May rural India awaits news of the coming rainfall; telegraphic communication from the coast towns keeps the interior informed of the passage of the moist currents from the Bay

of Bengal and the Arabian Sea. About the middle of the month showers are reported on the west coast of India, and the northerly portions of the east coast. The rain clouds pass over the Western Ghāts, after depositing a very large amount of their moisture on their seaward face, and traverse the interior in a north-easterly direction. This is the great south-western monsoon, upon which the agricultural prosperity of the northern plain and of central and western India depends. It lasts till the end of August, and in some parts even till the end of September. The current from the Bay of Bengal recurves over the Peninsula giving rain over the tracts east of the Western Ghāts. It gradually recedes towards the south, and is exhausted by the end of December. A south-westerly current now springs up and brings rain again—though in much lighter showers—over northern India. To this special kindly dispensation of nature India owes much, and the spiritual instinct of her people has given recognition to this in their worship.

Famine.

The constant regularity of the south-western monsoon is occasionally broken.



WINNOWING THE CORN



GRINDING THE CORN

Then anxiety creeps into the faces of the peasantry. The farmer wonders how the crops are to spring up when each day the sun pours its rays pitilessly on the earth, and the soil hardens under their influences. The millions who have no land or cattle of their own, and hence no credit with the money-lender, speculate as to what their fate will be. Anxiety soon gives place to actual want; the skies are as brass, unclouded and hopeless; the cattle—among the chief assets of the peasantry—grow lean, and their owners scour the countryside for the green spots where they can find fodder for their beasts. Such expedients, however, are soon exhausted. The cattle now begin to perish; this in fact is the first great tragedy of an Indian famine. The scene is one which must live in the minds of those who have witnessed it. Take for instance the terrible days in the summer of the year 1900 in the Guzerat division of the Bombay Presidency. Great tracts of level plain, which in the ordinary course would have been covered with the most luxuriant crops of grain and rice, were a scene of awful misery. Not a blade of grass or sign of vegetation was visible save the

gaunt lineaments of leafless trees, from whose branches every vestige of foliage had been stripped by the desperate inhabitants in the effort to find food for their cattle. So serious did the state of things ultimately become, that the Government was compelled to organise relief-trains in which cattle were transported outside the area of devastation.

The Loss of
Life.

The greatest tragedy is the wastage of human life in spite of all the efforts made by the Indian administration. It is with a feeling of horror that we turn to the details of the Indian famines. During the last forty years of the nineteenth century no fewer than six great famines devastated large, populous and usually prosperous parts of the country. The past eight years have not effaced the memory of the famine of 1899-1900. A missionary, in his annual letter, gives his experience in the Nizam's Dominions: "It has been a year one hopes never to see the like of again. By the road-side, on the road itself, in corners of streets, in the midst of busy traffic and in the fields, the dying were found; and, where possible, helped back to life and hope. Everywhere was death and dumb despairing woe. Many

a Hindu and Muhammadan to-day thanks God for life and hope restored through the pity of Christ by His people who lovingly gave for His sake. Our spiritual efforts, it is true, were lessened through the famine, but the spiritual work accomplished by that messenger of God is, I verily believe, greater than if ten missionaries had been filling the district with the story of Christ." The number of deaths in the Bombay Presidency rose from the yearly average of somewhat over half a million to one and a quarter millions during the famine year of 1900.

The bright side of the picture must not be forgotten, indeed any account of the last famine would be incomplete without reference to the heroic efforts made by the Government of India and by private agencies — mostly Christian — to save human life. The memory of that effort will ever live in Indian history. The words of Lord Curzon, than whom there is no greater authority on the famine of 1900, may be quoted. "Numerous cases of devotion, amounting to the loftiest heroism, have been brought under my notice. I have heard of Englishmen dying at their

Efforts of Relief.

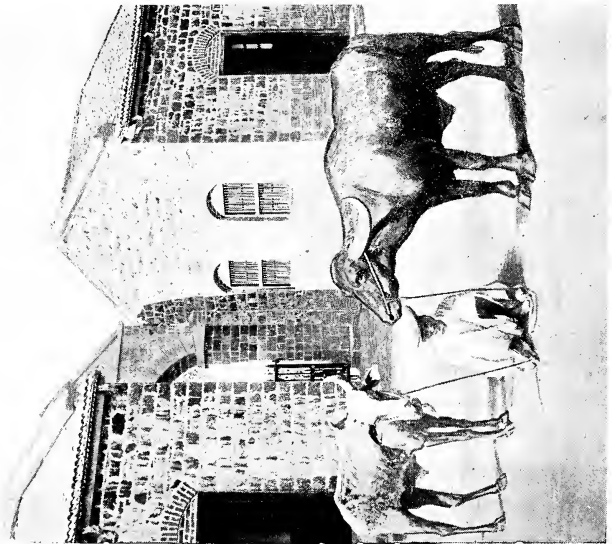
posts without a murmur. I have seen cases where the entire organisation of a vast area and the lives of thousands of beings rested upon the shoulders of a single individual labouring on in silence and solitude while his bodily strength was fast ebbing away. I have known natives who, inspired by his example, have thrown themselves with equal ardour into the struggle, and have uncomplainingly laid down their lives for their countrymen. Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which their local knowledge and influence were likely to be of value, and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here; and strenuously and faithfully have they performed the task."

Caste.

No account of the village would be complete which failed to consider the social structure of the community, especially in its relation to the institution of caste. The stringency which requires that the unclean sections of the community should live without the village site, that upon other sections should fall special functions,



FAMINE CHILDREN



FAMINE ANIMAL

that certain members should be exempted from particular duties, are all the consequences of a social order which is one of the outstanding characteristics of India, and which to the western mind is summed up in the one word "Caste."

The chief distinguishing marks of a caste are the recognition of a common ancestor and the pursuit of a common calling. A caste consists of groups of families, all of them claiming to be descended from a common mythical or traditional ancestor, who may be "human or divine." This common ancestry gives to the caste a common name, such as Brāhman, or Rājput.

Recognition of
a Common
Ancestor.

The members of a caste usually profess to follow the same calling—in fact caste is said to be based on a community of function. The Brāhman for instance is the priest, or rather he has the qualifications necessary for that calling. Those not belonging to the caste can never create the right to follow it. On the other hand every Brāhman does not exercise the priestly office, for the reason that the vocation is overcrowded, or because he or his ancestors found some more profitable or congenial means of subsistence. Considerable lati-

Pursuit of a
Common
Calling.

tude is allowed him as long as the new profession he chooses does not involve ceremonial pollution. In Bengal Proper, only one Brāhman in six, in Bihār one in thirteen, in Orissa only one in thirty-four, is found to exercise the function of priest. Brāhmans "are found in large numbers among agriculturists, soldiers and policemen, clerks and other more respectable callings." In such a calling as agriculture they probably would refuse to do the actual manual labour of tilling the fields, and depend generally on hired or serf labour. This latitude of taking to other professions is also allowed within certain limits to other castes.

Contrast with
Social Distinc-
tions Elsewhere.

Each caste forms an exclusive social unit. Its members are prohibited from intermarrying or eating with those not belonging to the caste. The existence of exclusive groups with such restrictions as to marriage and eating in common is not peculiar to India. They are known to have existed among Greeks, Germans, and other peoples. Even in modern Europe public opinion recognises certain restrictions as regards marriage and social intercourse. But in India these restrictions have be-

come hardened into an iron law, and the system has attained a rigidity unparalleled elsewhere. The maintenance of caste purity has become the chief duty of life. In other lands social distinctions can be overcome; it is possible for a man to pass from one social grade to another. But in India a man's caste is his destiny, irrevocably fixed from his birth. The calling he may pursue and the character of those with whom he must associate are unalterably determined, and nothing he can ever do will make any difference in his position. The division into castes has been reinforced by tradition, by religion, by the individual's outlook on life, so that these differences have come to be regarded as inherent in the nature of things, and to the people themselves "a formula of life."

When some caste law has been broken the elders of the caste meet together in solemn conclave. The accused is confronted by witnesses of his offence, which is invariably the breach of some caste law or etiquette, such as eating in the house of a person of inferior degree or failure to conform to the punctilious regulations when marrying a son or a daughter. The

Strictness of
Caste Rules.

offence proved, the accused is either excommunicated or is forgiven after he has made obeisance and given some sign of his humiliation. In addition a fine is extracted from him, and he usually feasts his fellow caste-men. The Abbé Dubois, who at the beginning of the last century lived as an ascetic for many years among the people of southern India, gives us some interesting experiences of the rigidity of caste law. A number of Brāhmans, he tells us, at some domestic function unwittingly allowed a Sūdra to eat with them. When the matter came to light they were subjected to the most rigorous purificatory rites before they were re-admitted to caste.

An Illustration.

An example of an even more heinous crime against caste-law is given us by the same authority. "A marriage," he writes, "had been arranged, and, in the presence of the family concerned, certain ceremonies which were equivalent to betrothal amongst ourselves had taken place. Before the actual celebration of the marriage, which was fixed for a considerable time afterwards, the bridegroom died. The parents of the girl, who was very young and pretty, thereupon married her to another man. This

was in direct violation of the custom of the caste, which condemns to perpetual widowhood girls thus betrothed, even when, as in this case, the future bridegroom dies before marriage has been consummated. The consequence was that all the persons who had taken part in the second ceremony were expelled from caste, and nobody would contract marriage or have any intercourse whatever with them. A long time afterwards I met several of them well-advanced in age who had been for this reason alone unable to obtain husbands or wives, as the case might be.”

There is a belief which has gained wide currency that only four castes exist in Hindu Society—the Brāhman or priest, Kshattriya or warrior, Vaisya or trader, and Sūdra or labourer. This division has practically no value, for it merely indicates the traditional Hindu classification and is not in accordance with the facts as found to-day in the villages of India. The Brāhman still exists, but the other three no longer exist as castes, and correspond to no well-defined social divisions. In their place there is an innumerable number of castes which denote a variety

Number of
Castes.

of functions, particular cults and, among the lowest in the social scale, particular tribes that have been brought into the fold of Hinduism, or even nationalities which have accepted an Aryan civilisation. A list of castes has recently been prepared with much care and it "includes 2378 main castes and tribes, and 43 races or nationalities."

The Brāhmans.

With these complicated principles as a background, we are enabled to understand better the social order prevalent in an Indian village. Speaking generally, the whole community divides itself under four heads—the Brāhmans, the agricultural class, the village functionaries, and the outcaste tribes. The Brāhmans, who usually do not exceed more than half a dozen families in a small village, occupy themselves in many ways. Some are the hereditary priests, others are small landholders or superior tenants. They are usually prosperous, for whatever their occupation they are the recipients of many favours from the inhabitants, upon whom it is incumbent to make them presents and to feast them on the occasion of every domestic event and at particular seasons. They are consulted on all occasions. The

priest is requested to examine the horoscopes of the boy and girl who are to be married ; the auspicious days for beginning ploughing, sowing and reaping are decided by him. For all these offices he receives gifts. The Brāhman is conscious of his superiority, yet he is obsequious to his wealthier and prosperous clients, while he is intolerant to the lowest sections of the community, whose impurity is so great that they are unworthy to receive his ministrations. The Brāhman population of India amounts to over fourteen and three quarter millions.

The agriculturists form the bulk of the Indian population. By a convenient restriction of the term they include all the castes who are small landlords, who may or may not till the soil themselves, and who employ Brāhmans to perform their ceremonies. These classes form the strongest element of the village community. The Rājput (though often his claims to social status are much higher), the Jat, the Ahir of north India, the Marāthā Kunbi of western India, the Vellālā and the Kallan of the Tamil country are important members of this class.

The Agriculturist Class.

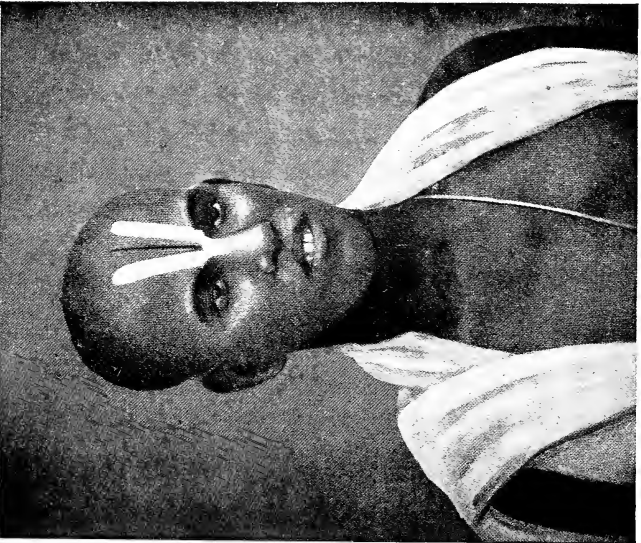
The Jat.

The Jat is the finest specimen of the agriculturist. He is independent and in social usage has been known to defy Brāhmanical authority. To his independence he adds a remarkable capacity for work. The Jat is peaceably disposed if he is left alone, but resents interference in his affairs. He is known occasionally to take to a predatory existence, will organise expeditions for plunder, and will do anything, it is said, "from gambling to murder." The homely wisdom of the villager describes him accurately in the proverbs which are current. "The Jat like a wound is better when bound." His lack of culture is thus summed up by the countryside: "Though the Jat grows refined he will still use a mat for a pocket-handkerchief." Testimony is borne to the assiduity with which he and his wife and children occupy themselves. "The Jat's baby has a plough handle for a plaything." "The Jat stood on his corn-heap and said to the king's elephant-drivers, 'Will you sell these little donkeys?'"¹

The Vellālā.

In south India, especially in the Tamil country, the Vellālā corresponds to the Jat

¹ "Census of India," vol. i., Ethnographic Appendices, pp. 74 ff.



BRĀHMAN (S. INDIA)

From "Things as They are," by permission



JAT (N. INDIA)

From "Village, Town, and Jungle Life in India," by permission

farmer. A prosperous member of the caste may own a farm of about 200 acres, and will possess forty to sixty bullocks for ploughing; to these he may add a considerable number of sheep and goats. For help to cultivate his land he is dependent on his caste-fellows—usually poorer relations. For the more menial tasks he calls in the unclean castes, whose dwellings near, but not within, the actual village site are a common feature throughout the country. Over these people tradition and custom have given the Vellālā certain rights.

Apart from the trials of famine, of flood and of disease, the great peasant class suffers in other ways. The villager is the subject of the oppression of officialdom. He pays his taxes to the State and is often made the prey of petty functionaries who threaten to reassess his fields on a higher scale unless he buys them off for a consideration. To pay his taxes in a lean season, to raise funds for a law-suit (for which he has a passion), or to provide for the marriage of his daughter, which he does with a prodigality that is often ruinous, he has recourse to the money-lender, whose exorbitant demands may lead to loss of the

The Problems
of the Peasant
Class.

small holding which has been with his ancestors for many generations. Towards the relief of the agriculturist much beneficial legislation has been directed. It may save him from many enemies, but whether it will teach him to restrict his expenditure where the honour of his family is concerned, such as at marriages or funeral ceremonies, is very questionable. Still the interests of the cultivator class are paramount, for it forms the bulk of the community. "The peasant," says an English writer, "with his pair of lean oxen and rude plough, is the pillar of the Empire, and our task in India is only half done as long as we neglect any feasible methods for advancing his interests."

The Village
Functionaries.

The functionaries of the village are an important element in the community. They include the carpenter, blacksmith, jeweller, money-lender, barber and palanquin bearer; and in many village communities the writer, who keeps a record of the fields with their proprietors or tenants, the washerman, the potter, the brick-layer, the basket-maker, the oil-presser, the shepherd, the musician, the devil-dancer, and the fortune-teller are also to be found.

These castes—perhaps with the exception of the village writer—hold lower rank than the castes classified above as agriculturists. The touch of a number of these castes is considered by the Brāhman as defiling.

Lastly, there are the out-caste tribes who are not permitted to reside within the village. They are employed by the peasants as field-labourers. Apart from this they may exercise particular functions, such as that of leather-workers. As a typical case the Madigās will afford a good example. They are one of the leather-working castes of the Telugu country. Their huts are miserably built, the dimensions rarely exceeding 10 feet square. Their belongings include some earthen pots—if prosperous a few brass ones—to which they may add a cot or two, a few low stools, and if fortune is very propitious a cow and some fowls. A writer who has lived among them tells us that “only one-third of the Madigā population is above absolute want. . . . Many a day in the year they go hungry, glad if they can get a meal of boiled grain of a kind that is cheaper even than rice, and a little pepper water over it to give it a relish.” Perhaps it is due to their lack

The Out-Caste Tribes.

of other means of subsistence that some of these polluting classes are known to feed on carrion. For this they are abhorred by the caste-people of the village. So unclean are they considered that they are not allowed to pass along a Brāhman street, much less allowed to enter the house of a Brāhman. Even the agriculturists have scruples about admitting them within their doors. The Abbé Dubois records a case where an out-caste was murdered for having the audacity to enter the house of a Brāhman. These castes are not permitted to use the village well. Sometimes special wells are sunk for them, or they have to be content with the water which lies in some stagnant pool. Perhaps the saddest sign to-day is the callous regard the average Hindu has for the Madigā and his kind. This may be due to generations of inheritance, but even the educated Hindu has not been awakened to his responsibilities to these his brethren. Very often the only notice that he takes of them is when he brings against the work of Christian missions what seems to him the weightiest argument—namely that most of the converts come from these depressed classes. It is Christianity that brings to

them for the first time the prospect of social advancement and the stimulus of hope.

To give an adequate survey of the whole of Indian village life is an impossible task. The Charm of Village Life. Its complexity is only equalled by the diversity to be found throughout the length and breadth of India. Social conditions, practices and customs vary with different parts of the country and make generalisations as undesirable as they are untrue. Yet enough perhaps has been said to indicate some of the characteristic features of village life in India. That life is not without much human interest. We have followed the people into their villages and fields, sat by them in their homes, and seen them take their innocent pleasures. Their simple manner of existence and the fewness of their wants give to Indian rural life a romantic charm. We get a glimpse of the Indian peasant while "the whole machinery of life and death is in full play and our villager shouts to the patient oxen and lives his life. Then gradual darkness and food with homely joys, a little talk, a little tobacco, a few sad songs, and kindly sleep."

The Darker
Side.

But the sombre has to be added to the picture to give it truth. Passing reference has been made to the iniquities of child-marriage and the prohibition of widow-remarriage, whereby the lives of many innocent creatures are marred for ever. The child-widow is the drudge of the household. Her life is exposed to temptation, as she is driven to desperation by the cruelty of her circumstances. She is contemptible in the eyes of her fellows; tradition has ordered that her very presence is inauspicious. She may not share in the joys of even her own family.

The Influence
of Caste.

Caste has served in the past a useful purpose. To it is due the permanence and tenacity which has characterised Hindu society in the face of strong influences of disintegration, such as have resulted from foreign invasions and lack of stable government. To every individual caste-law prescribes in daily life a course of action; it fosters an attitude of reverence to members of the higher castes, of friendliness to those of equal status, and of antipathy to those of lower degree. Caste stands for the point of view of the community and excludes the rights of the individual. This attitude has

been a moral power, for it lays down certain lines of conduct and expects obedience. Thus caste has placed upon the community the responsibility of providing for the poor within its pale. In India accordingly there is no necessity for a Poor Law.

On the other hand the system shows Its Tyranny. clearly certain great evils. The community spirit is confined to the narrow limits of single castes. Nationality in the truest sense becomes impossible. The strictness of caste law regarding individual action is cruel. A man may think or believe whatever he likes and is tolerated, but departure from established custom is met with the severest punishment. On the other hand, a man guilty of a heinous moral offence, if he keeps the rules and submits to the customs of his caste, goes uncondemned. A Hindu authority enumerates seven crimes which he terms "the only acts which now lead to exclusion from caste." Six of these acts involve merely ceremonial impurity, such as travelling in Europe or America, or publicly eating beef or pork; the seventh is "embracing Christianity or Muhammadanism." Immorality is not punished except in the case of women.

When a man becomes a Christian, caste brings its fullest penalties to bear upon him, often with a ferocity that seems inconceivable. The Hindu writer already quoted says that "if a man were to espouse Christianity or Muhammadanism his own parents would exclude him from their home and disallow intercourse except on the most distant terms. He cannot have even a drink of water under his parental roof except in an earthen pot which would not be touched afterwards by even the servants of the house." The persecution often does not stop here. Occasionally those desiring to become converts have been kept captive for years, and some have even been murdered. It is conceivable that the tyranny of caste may be modified in years to come, and that the enormous power of the system may be exercised in the interests of morality. Where Christianity joins issue with it is in the denial which caste gives to the equality of man and to the worth of individual personality.

Human life is of little value in India. Lives are spent in grinding poverty and bitter toil, and even the power of aspiration seems to be taken from men. Villages are

Life of little
Value.



VILLAGE STREET



VILLAGE WELL

blotted out by famine and pestilence, and yet the people do not pause to inquire whether such tragedy is preventible. In the plague-stricken areas, when the disease is at its height, some may attempt to escape, but the bulk of the population quietly awaits its doom. The villagers look into the faces of their companions and wonder which of them will be next struck down. There are thousands of children to whom the opportunity of life is never given, hundreds of women who perish prematurely, worn out with their toil, whom early marriage, neglect and unhygienic surroundings have killed. Not one of us who believe in the eternal value of the individual soul can view with unconcern this wastage of human life. The lives of the dwellers in the innumerable villages of India are precious in the sight of Christ, and in His eyes every soul possesses an infinite capacity and worth.

QUESTIONS FOR CHAPTER II

1. What are the chief contrasts between Indian and English village life?
2. In what ways and to what extent is the life of the people in India dependent on the monsoon?

3. What is the position of woman in the social life of India?
4. What are the chief interests of the Indian villager?
5. Name the four main divisions of Indian society.
6. Wherein lies the special importance of the agriculturist class?
7. What are the chief features of caste?
8. In what respects has caste as a social institution been of advantage to India.
9. In what respects has it acted against the best interests of the people?
10. How far is caste as a social institution compatible with the spirit of the Christian religion?
11. What seem to be the chief social needs of India?
12. In what ways would Christ's teaching about the value of man make a difference in the social life of India?
13. Is there any evidence in this chapter to show that Christianity has already begun to make such a difference?

REFERENCES FOR FURTHER STUDY

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 DAY—Bengal Peasant Life.
 PANDIAN—Indian Village Folk.
 See also References to chapter i.

Missionary

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CARMICHAEL—Things as They Are.
DENNING—Mosaics from India.
HODGE—Caste or Christ.
CLOUGH—While Sewing Sandals.
BARNES—Behind the Pardah.

The Women of India

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CHAPTER III

INDIA'S SEARCH

The Complexity
of Hinduism.

HINDUISM is a gigantic social and religious structure. The system of caste, rigid and unchangeable, riveted together by Brāhmanical authority, is its framework ; built into it are indefinite and intricate religious elements, such as diverse rites and practices, opinions orthodox or otherwise, sentiments sublime and degraded, crude mythologies, bold and untrammelled philosophical speculations. These varied elements tell the story of a great search, and give significance to Indian religious history. The records include the sacred canon called the Vedas, which is the earliest in point of time, and numerous other works, which form the scriptures of many cults and sects.

The Vedas.

The Vedas consist of three portions—the Mantras, the Brāhmanas, and the Upanishads. The Mantras consist mainly of metrical hymns of prayer or praise. The

earliest of these hymns are invariably addressed to the great powers of Nature, and the reason is evident. The first colonists, who belonged to an Indo-European race, had settled as a pastoral people in the plains of the Punjab and their welfare was conditioned by the benevolence of nature. The Brāhmanas are prose compositions which deal chiefly with ritual. The Upanishads are in a manner appendices to the Brāhmanas, written either in prose or verse. They contain the basis of Hindu philosophy. They are usually incoherent treatises with a great deal of matter that is obscure and tedious. Yet in them are ideas which were afterwards amplified and elaborated into philosophical systems. They voice the deepest feelings of the human heart, oppressed and baffled by the sense of mystery which veils reality. Suppressed often by weary detail and vain repetition, yet unspent as it traverses the intervening centuries, the cry of souls in spiritual agony every now and then reaches our ears, as, for example, in such a prayer as this : "From the unreal lead me to the Real, from the darkness lead me to Light, from death lead me to Immortality."

Landmarks of
Religious
History.

The pathway which leads from the Vedas to modern Hinduism is very tortuous. For part of its course it is completely obliterated, yet along it are certain great landmarks. Of these particularly prominent are the two heresies of Buddhism and Jainism, the two philosophical systems of the Vedānta and the Sāṅkhya, which have their roots in the Upanishads but were not systematised till centuries later, and the two mythological personalities of Vishnu and Siva, round whom have grown up, and to whom have been affiliated, an enormous number of sectarian cults.

Buddha.

Of India's sons, Siddhārtha, surnamed Gautama, and known to history as Buddha, may be said to be the greatest, and he has a place among the world's noblest seekers after truth. Although forgotten in India, his name and his memory live in China, Japan, Burma, Siam, and Ceylon. Siddhārtha's father was head of the comparatively small and politically insignificant tribe of the Sākya, who occupied the tract of country corresponding to the modern district of Gorakhpur, about two hundred miles north of Benares, and his wife, Māyā, was the daughter of a neighbouring chieftain.

In giving an account of Buddha's life, the historian has great difficulty in sifting the facts from the mass of legends which the centuries have accumulated. There is a story of a miraculous annunciation and a still more miraculous birth. Siddhārtha is born in the forest of Lumbinī as his mother journeys to her early home. He is received and tended by the gods who surround his mother. She dies a few days after the birth of her son. Then follow accounts of his early years, and of his pre-eminence in all feats of strength.

He married, and a son was born to him. His days were spent in luxury and indulgence, but a change was brought about in his life as he faced the great problems of life and death. Sick at heart, he resolved to leave home that very night. He rose from his bed, and saw around him on the floor the minstrels who had been engaged to entertain him. "To him that magnificent apartment, as splendid as Sakka's residence in heaven, began to seem like a charnel-house full of loathsome corpses. Life, whether in the world subject to passion, or in the worlds of form, or in the formless worlds, seemed to him like staying in a

His
Renunciation.

house that had become the prey of devouring flames. An utterance of intense feeling broke from him—‘It all oppresses me! It is intolerable!’—and his mind turned ardently to the state of those who have renounced the world. Resolving that very day to accomplish the Great Renunciation, he rose from his couch and went to the door.” Calling for his horse, he mounted it, and travelled for many miles. Having dismissed his servant he became a hermit. “I will perform the uttermost penance” was his resolve. For six years he continued his austerities, till he “perceived that penance was not the way to wisdom.” He next went as a mendicant to Benares. His five companions whom he had gathered forsook him, believing that he had failed in his ideal. Finally, after a period of terrible temptation by Māra and his hosts, under the sacred Bo-tree at Gayā the light came to him and he became Buddha or “the Enlightened One.”

His first
Disciples.

The next step in his life was to declare his doctrine, which he did in the deer-park near Benares to his five companions who had forsaken him. Buddha attracted to himself certain kindred spirits upon whom



TOPE MARKING SPOT WHERE BUDDHA FIRST PREACHED



BUDDHIST ROCK-CUT TEMPLES



sorrow weighed heavily as the inevitable accompaniment of life, and who had probably themselves experienced the bitter tragedy of the irretrievable break-up of old beliefs without the discovery of new truths to gladden and strengthen their fainting hearts. An order was founded into which all men were admissible without distinction. It had the power of a religious society, the members of which were inspired by a common ideal and bound together by the ties of affection and mutual esteem. Over them ruled one who had sought truth and who believed that he had found it, and the tender qualities of whose heart transcended the despair of his doctrine.

The doctrine of Buddha may be summarised as follows. Existence is sorrow. This is the starting-point, and it was this which led Buddha to make his system the means of escape from human woe. Existence therefore is essentially an evil and its cessation the highest good. All pain is due to the desire to live and to our desire to satisfy the demands and cravings of life. The individual is nothing but the combination of certain qualities. These are bound together by the cravings and desires of a

Buddha's
Teaching.

previous existence which have the power of persisting. After death these qualities disappear, but immediately they are again associated together by this strange, persisting, potential power. The form they assume is determined by the amount of merit or demerit accumulated in a previous existence. In Buddhist theology this determining factor is termed *karma*. Another life is thus created, and lives subject to the pain which invariably accompanies existence. By our ignorance, therefore, we increase the sum-total of human sorrow in causing life after our death to come into being, whereas the enlightened mind is free from desire and cravings. It has bliss in this life, and accumulates no power to rebind the disintegrated qualities after death into a new existence. This state of annihilation has been termed "Nirvāna."

The Secret of
the Spread of
Buddhism.

It is possible that the community and monastic order which Buddha founded would have perished in obscurity, if certain political events had not taken place. Two centuries after the death of the founder, Asoka ascended the throne of Magadha, where Buddha himself had preached. This

Emperor embraced Buddhism and propagated it throughout India. None the less the power of the religion lay in the life and memory of its founder. "Besides its doctrines and precepts," says M. Barth, "Buddhism had its institutions and its spirit of discipline and propagandism, a quite new art of winning and directing souls; it had, especially, Buddha himself and his memory, which remained a living one in the Church. We cannot, in fact, ascribe too much in the conquests of Buddhism to the personal character of its founder and to the legend regarding him. . . . These narratives form one of the most affecting histories which humanity has ever conceived, . . . they have gained more souls for Buddhism than its theories respecting existence and Nirvāna."

Buddhism ceased to exist in India as a paramount religion after the fifth century A.D. To-day it is practically unknown, and its founder has a position as a minor incarnation in the Hindu Pantheon.

Only passing reference can be made to Jainism, the second great heresy. It has survived the centuries, whereas Buddhism was engulfed. It is now confined to a small

The Decay
of Buddhism.

though prosperous community in central and western India.

The next landmarks are the Sāṅkhya and Vedānta philosophies. Consideration of the latter will be necessary to the exclusion of the former, as it is much more closely allied to the religious thought of the common people. Reference must be made to the sources of the Vedānta system. Its roots lie in the Upanishads. Two great names are associated with its systematisation as a philosophy, namely, those of Bādarāyana and Sankarāchārya.

The Vedānta
Philosophy.

Sankarāchārya.

Sankarāchārya stands pre - eminent among Hindu theologians. He was born in south India in 788 A.D. Being a Brāhman by birth, he was invested with the sacred thread at an early age. Soon afterwards he declared his intention of renouncing the world for a life of asceticism, and to prepare himself he became the disciple of a Brāhman. His days of preparation being over, he travelled to Benares—the centre of Hindu learning—and there began his life-work by writing his great classical commentaries on the Upanishads and Vedānta Sūtras. He travelled through India preaching his message in the schools

of learning and overthrowing the philosophic atheism and the idolatry of Buddhism. He established priories in various parts of the country to keep alive his doctrine.

The Vedānta, as formulated by Sankara, is His Teaching. comparatively simple. He recognises one reality named Brahmā (the neuter noun is used), which has no attribute and no limitations. Nothing else exists save Brahmā. This truth is expressed by the Vedāntist in the famous phrase "one only without a second." Within ourselves we are sure of an existence which is none other but Brahmā, not merely a part of Brahmā, but the absolute, whole, undivided reality. Nothing besides it exists. That self within us is termed Ātmā, in fact Ātmā is Brahmā. To know this great truth is salvation,—not the means of salvation but salvation itself. "I am Brahmā," is the final beatitude. But this theory gives no explanation of the external world, of individual souls, of human society and morality. "The whole world is only an illusion," says the Vedāntist, "which Brahmā as magician evolves from himself and by which he is no more affected than is the magician by the illusion which he has produced." Because of ignorance

the soul is unable to conceive itself as Brahmā, and is thus enthralled in the chain of birth and death. The soul after death is reincarnated in some form, whether good, such as a celestial being or Brāhman, or bad, such as a lower animal or out-caste, according to the merit or demerit accumulated by works performed in a previous life. Even though the new existence is in heaven, this state is not the best, for the highest life is only attained when ignorance disappears and one can say "I am Brahmā." Then the "round of rebirths" ceases, and the soul attains emancipation. Deep in the thought of India is the implication "that all individual existence is an evil." A stern moral justice rules the world, for the doctrine of *karma* with the doctrine of transmigration teaches that what a man sows that shall he reap. The seeming injustice of the fact that some men are in conditions of happiness and others of sorrow, is made explicable when we remember that every man is receiving to-day the reward or punishment of a past existence. This doctrine of "deeds" and of transmigration is the very warp and woof of the religious conceptions of the common people.

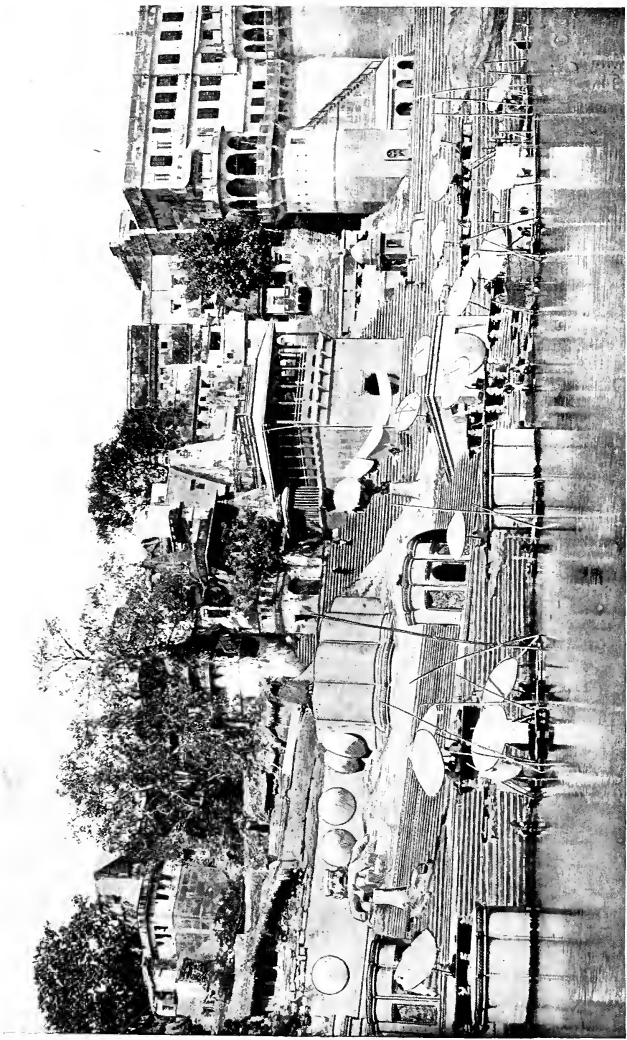
The ideas and terminology of Sankara Illustrated in Ascetics. have been accepted in a crude form by many Indian religious teachers—especially by numbers of ascetics whose garb betokens their calling and whose use of the Vedāntic phraseology invests them with an air of learning. The following incident is taken from the life of Dr John Wilson, a missionary of the Free Church of Scotland. “Wolff went also with Dr Wilson to see one of the celebrated Yogis, who was lying in the sun in the street, the nails of whose hands were grown into his cheeks, and a bird's nest upon his head. Wolff asked him, ‘How can one obtain the knowledge of God?’ He replied, ‘Do not ask me questions. You may look at me, for I am God.’ Wolff indignantly said to him, ‘You will go to hell if you speak in such a way.’”

The philosophy of Sankara has little Rāmānuja. comfort. Its sentiment of “sweet to be wrecked on the ocean of the Infinite” can be the desire of very few. More than three centuries after Sankara's death another theologian called Rāmānuja commented on the Vedānta Sūtras. Rāmānuja was the founder of modern Indian theism as taught

by Rāmānand and his successors. Like Sankara he taught the existence of "One all-embracing being called Brahmā, or the highest Self or Lord," the possessor of every moral attribute. Human souls when emancipated from rebirths for ever dwell with him. Salvation is by the "grace of God."

Philosophy In-
sufficient.

Side by side with the philosophies and rationalistic systems there has existed the popular religion of the people. There is a curious incident in the life of Sankara which illustrates this. When he had become famous he went home to see his mother, who was lying on a bed of sickness—probably her last illness. "Her thoughts," says his biographer "all turned to the other world. She desired her son to discourse to her on things that would bestow peace and salvation on her. He began to preach to her his high philosophy, so the mother desired him to discourse to her of things she would understand." Whereupon, accommodating himself to the difficult situation, he gave praise to Siva. Very pathetic is a recorded prayer of Sankara. His philosophy left no room for worship and devotion, for there is no object to whom prayer can be directed, or upon whom the heart



BENARES

may rest. And yet the craving apparently was still present, and probably he gave utterance to the aspirations and desires of his heart. "Oh, Lord," he says, "pardon my three sins. I have in contemplation clothed in form Thee who art formless; I have in praise described Thee, who art ineffable; and in visiting shrines I have ignored Thy omnipresence."

Popular Hinduism conceives the Impersonal Spirit as making itself known under three forms—Brahmā (masculine, not Brahmă, neuter), the Creator, Vishnu, the Preserver, and Siva, the Destroyer. Modern Hinduism concerns itself mainly with the last two persons of its trinity. Both are closely related to certain accessory divinities, such as Ganesa and Subrahmanya, the two sons of Siva, Rāma and Krishna, the two most important incarnations of Vishnu, or to female divinities, such as the wives of Siva and Vishnu. Brahmā apparently needs no remembrance; his work of creation is done, and nothing can undo it. Probably not more than three temples exist to his honour throughout India. On the other hand the worship of Siva and Vishnu forms the very heart of the later Hindu religion.

Siva in the popular mind is connected with the worship of the male creative energy. Temples contain his emblem, a smooth, upright stone, which is adored by his votaries. On some high festival such as the Sivarātri, the night of Siva, he receives homage from many worshippers whose adherence to him is more or less nominal, and who restrict their attention to such particularly suitable periods. The interior of the temple is usually plain. In front of the symbol is often an image of the sacred bull Nandi, the inseparable companion of the god. Behind, in a niche, appears the image of Siva's spouse. Outside, above the doorway or upon the wall of the temple court, the quaint figure of their son Ganesa is to be seen. His corpulent human body surmounted by the head of an elephant is a familiar object throughout India. The worshippers, after some preliminary purificatory rites, are admitted into the sanctuary and prostrate themselves in front of the sacred emblem. Each then in turn lays on the stone a number of *bel* leaves, and pours upon it the sacred water which he holds in a little brass vessel. During the ceremony there is constant ringing of bells

and clapping of hands, while formularies are muttered by the priest, as if to attract the attention of the god to the petitions of his people.

In the south, Siva is adored by thousands as the supreme being who was incarnated to help men in their struggle through life. To the praise of Siva, Mānikka Vāsagar, in the seventh century of our era, composed his famous Tamil Saivite hymns, known under the title of the Tiru-vāsagam, which are the most popular Tamil sacred utterances. Dr G. U. Pope tells us that they have touched the hearts of the vast majority of the Tamil-speaking people with a power somewhat akin to that of the Psalms. "These poems," he says, "are daily sung throughout the whole Tamil-country with tears of rapture, and committed to memory in every Saiva temple by the people, amongst whom it is a traditional saying that 'he whose heart is not melted by the Tiru-vāsagam must have a stone for a heart.' . . . It is impossible to read the poems without a feeling that the sage was a sincere seeker after God, whom in ways that he then knew not of he has since been permitted to know and worship."

Tamil Saivite
Hymns.

The Worship
of Vishnu.

Vaishnavism is the more popular creed everywhere in India, with the possible exception of south India. Vishnu is worshipped especially in his incarnations as Rāma or Krishna. The temples are less numerous than those of Siva, probably because of the expense. For the latter deity only the sacred symbol is needed. For the former a human figure has to be constructed, and the ceremony or ritual is much more elaborate; the image is roused every morning from its slumbers, washed and bathed, decked with ornaments, fed and finally put to sleep every evening. Among the household gods Vishnu is represented by a small black pebble, and to it the same reverence is shown.

The Incarna-
tions of Vishnu.

Vishnu, the Preserver, appears in the world as an incarnation whenever mankind is in some special trouble. Nine times has he thus appeared. Two of these incarnations appear largely in the popular worship of the people—the incarnation as Rāma, the hero of the famous epic, and that as Krishna, the cowherd. To these two it will be necessary to refer at some length.

The Story of
Rāma and Sītā.

The Rāmāyana, which celebrates the deeds of Rāma and the devotion of his wife,

Sītā, through many trying years of banishment, is a great epic poem consisting of 24,000 stanzas. Its reputed author is the poet Vālmīki. The most popular version is the one in the Hindī language written by Tulsī Dās. Rāma, the hero and heir to the throne of Ayodhyā, is banished from the kingdom for fourteen years by his father's order. Accompanied by his brother and wife he leaves home. His father dies and Rāma is invited to return home and assume the sovereignty which is his by right. This he considers would be an unfilial act, as his period of banishment has not expired. The story deals with the adventures which befell him and his companions, such as Sītā's abduction and her rescue by Hanumān, the monkey-god. Her faithfulness to her husband, Rāma's suspicions, and the ordeal through which she passes to prove her fidelity are dwelt upon in the epic. The manner in which Sītā bears her trials touches a chord of sympathy in many Hindu hearts. The epic has human interest, and hence its great influence as a moral force.

“To the millions of Hindus,” says an Its Influence. Indian writer of note, “Sītā is a real human

character—a pattern of female virtue and female self-abnegation. There is not a Hindu woman in the length and breadth of India to whom the story of suffering Sītā is not known, and to whom her character is not a model to strive after and imitate. And Rāma too, though scarcely equal to Sītā in the worth of his character, has been a model to men for his truth, his obedience, and his piety. And thus the epic has been for the millions of India a means of moral education, the value of which can hardly be over-estimated.” “May your husband be like Rāma . . . and your brothers-in-law like Lakshmana,” is the common benediction of a Hindu lady to a girl of her acquaintance.

Rāma.

Rāma, in north India, is the incarnation of God. Many requests are made to him, and his name has become a word of salutation when friends meet one another. His influence is due to the work of such men as Rāmānand, who was the contemporary of John Wycliffe, Kabīr, who lived at the same time as Luther, and Tulsī Dās. What the last accomplished was by means of the vernacular and Hindī version of the Rāmāyana, a production the influence of which

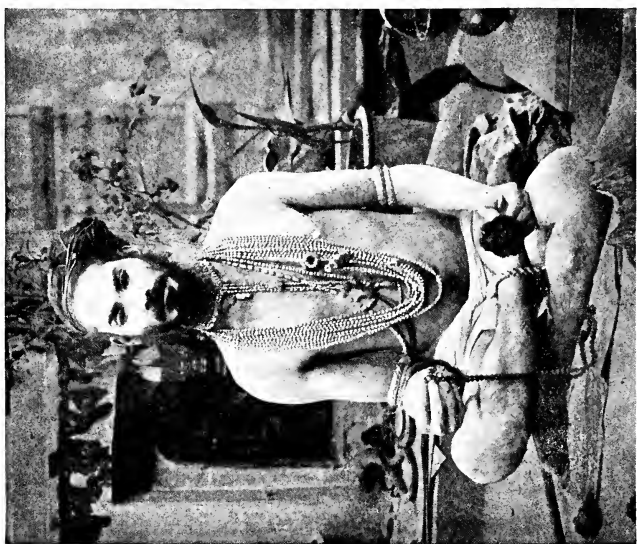
is unparalleled in northern India. By the proclamation of faith in God and in Rāma his servant, he saved Hindī-speaking India from the sensualism of Bengal encouraged by the Krishna cult. Perhaps in the whole range of Indian literature nothing is more beautiful than this recorded prayer of the Indian saint, Tulsī Dās : “ Lord look Thou upon me—nought can I do myself. Whither can I go ? To whom but Thee can I tell my sorrow ? Oft have I turned my face from Thee and grasped the things of this world, but Thou art the fount of mercy, turn not Thou Thy face from me . . . When I looked away from Thee I had no eyes of faith to see Thee where Thou art, but Thou art all-seeing. I am but an offering cast before Thee . . . Remember Thy mercy and Thy might, then cast thine eyes upon me and claim me as Thy slave, Thy very own. . . . Lord Thy ways ever give joy unto my heart. Tulsī is Thine alone, and O God of mercy do unto him as seemeth good unto Thee.”

Krishna, as an incarnation of Vishnu, has ^{Krishna.} a larger number of followers than are found in any other Vaishnavite sect, including even the followers of Rāma. One phase of

Vaishnavite belief must be emphasised. The methods of salvation which Hinduism with its tolerance has admitted are many. They may be said to be of three distinct types. In an earlier section of this chapter the knowledge of Brahmā has been referred to as bringing salvation, and it is theologically known as the method of knowledge (*jñān mārḡ*). The whole ritual of Hinduism, domestic and communal, is another means of salvation—namely, the pathway of works (*karma mārḡ*). Vaishnavism brought the individual soul into contact with a personality who had lived on earth and among mankind, and taught that devotion to and faith in such personalities led to salvation; this is the pathway of devotion (*bhakti mārḡ*). This relationship is regarded as existing between Rāma and his votaries, but much more between Krishna and his worshippers. “In Krishna, I take my refuge” is the initiatory vow of his disciples. Krishna is even less historical than Rāma. He appears as a warrior statesman in the Mahābhārata, another ancient epic parts of which are older than the Rāmāyana. His conversation with one of the heroes is recorded in the Bhagavad



A HILLSIDE IDOL



AN ASCETIC

Gītā, of which many translations exist in the English language, notably one by Sir Edwin Arnold entitled the "Song Celestial." But we can treat of Krishna only as known to the common people. Late Brāhmanical literature records his life, which was one of immorality and deceit.

It is only right that reference should be made to certain cults which have sprung up in connection with Saivism and Vaishnavism. Saivism has its votaries who worship his wife Pārvatī, better known under her other titles of Durgā and Kālī. Kālī may be said to be the goddess of Bengal. She loves the sight of blood and executes dire vengeance on her enemies. Her influence is very great. Every year, when north India celebrates the deeds of the Rāmāyana, Bengal gives itself up to the ghastly ritual of the Kālī worship. Thousands of animals are slain to appease her lust for blood. Throughout the year her shrines are besieged by people who desire boons, or who desire to avert her wrath.

Even darker rites are connected with Kālī—namely the Tantric worship. We can only be grateful that they are restricted

to a very small, and what seemingly is a dying, community. The form of Krishna worship which celebrates his amours and his mistress Rādhā has on the other hand fouled the imagination of countless men and women, and is a standing menace to purity and clean living in India.

Religion of the
Common
People.

We have traced the religion of the sacred writings, and of religious leaders who are recognised as orthodox, but their ideas do not represent those of the common people, who only on days of high festival repair to the temple of the recognised gods, such as Vishnu and Siva. The social customs and the ritual observed at birth, marriage and death are more or less orthodox, though this is true only of the better castes. But in times of distress, for blessings on the daily task, for protection from disease, for health to a loved one, it is the local village deities who are invoked. In northern India, there is a vague belief in a supreme personal god called Isvara, due very probably to the teaching of religious leaders like Rāmānand, Kabīr and Tulsī Dās. But Isvara is too great to be concerned with the world and his creatures. The latter are delegated to the charge of

minor deities whose relation to Isvara is, as an Indian servant put it, "that of underlings to an official."

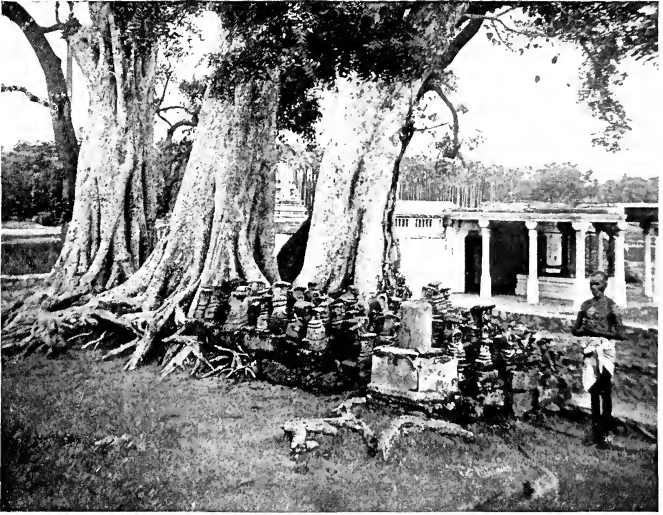
To the common people the world is an insoluble riddle. All around is the unseen, peopled with unknown terrors, such as the gods of various diseases, the malevolent dead—usually the spirits of such persons as in this life have met with an untimely end, the evil eye, ghosts, and the dire influences of the Black Art. In order to obtain happiness in this life these must be appeased, usually by gifts and propitiatory sacrifices. When the avenging goddess of pestilence stalks through the land, offerings consisting usually of animals and fowls, rice and fruit are collected from the various households of the afflicted village. A procession is formed to the village boundary, the animals are killed and their blood poured out on a stone; the provisions are eaten, and the basket with the rice left at the place of sacrifice. It is believed that the goddess has thus been led to the village borders, and has crossed into the lands of the next village.

Malevolent
Divinities.

The trees are haunts of unknown terrors, especially the *pipal* tree. Terrible evils are

Popular
Superstitions.

sure to befall a village if this tree is injured by human hands. The masonry platform round the tree, with the little twinkling oil lamps and the portions of food upon it, is a familiar sight in every Indian village. Occasionally the evil powers may be outwitted by human ingenuity. A mother who has lost two or three children in succession will give her next child a name signifying that it is worth nothing, and will thus avert the jealousy of the evil power. A name such as "Idiot" may be given or, as in southern India, a Muhammadan or Christian name. It is on record that a child whom the mother desired to preserve from evil was called "Rapsan" a corruption of the proper name "Robertson." Another means of protection is to invoke the aid of the minor gods who are benevolently inclined towards men. Thus the villager strives to attain the friendship of Hanumān the monkey-god. His familiar lineaments are to be seen at many a village shrine. To him the simple offerings and prayers of the people are made. Near by a well appears the portly human figure of Ganesa, with his elephant's head, painted a bright yellow; a few faded marigolds,



WORSHIP OF THE SNAKE GOD



ASCETIC BEFORE IMAGE OF GANESA

some leaves or a garland of bedraggled jasmine form his only adornment. They are the gifts of some humble votary who desires protection for his crops from blight or from drought. The religious efforts of the villager are directed to devising means of escape from the unknown terrors which surround him. Among some of the aboriginal races of the Chotā Nāgpur plateau the Christian Church is supposed to have special powers of protection from these influences. "It is a general belief," writes a missionary historian, "that Bhūts (evil spirits) have not power over the followers of Christ."

The stone by the roadside with some distant resemblance to an animal, tree or divinity, the meeting place of two streams or rivers, a branch with a curious gnarl, some mysterious glen, some mountain peak, are all objects of reverence. For may not the Supreme who is everything, everywhere, the only existence, thus show himself to men? In the struggle of life, with its perplexities, trials, sorrows, and calamities, with the future all unknown, is it not well to have friends in the unseen world who will give protection from the mal-

Divinities to be
found Every-
where.

evolent influences which are constantly ready to overwhelm mankind? A police officer told the Bishop of Madras that in the year 1904 two little boys who were herding cattle thought they heard the sound of trumpets proceeding from an ant-hill. They told the story in their village, whereupon the inhabitants turned out to worship the deity in the ant-hill. The fame of this special favour of the gods spread throughout the district. "Every Sunday as many as five thousand people, men and women, assembled before the ant-hill, and might be seen prostrate on their faces in wrapt adoration."

Religion not a
Moral Force.

Immorality is not rebuked by religion. No public opinion exists which protests against evil. In the temples the proud Brāhman rules supreme, with his greed for money and his rapacity which feeds on the credulity of the people. Within the holy precincts themselves vice often reigns. To many of the great temples girls are attached as attendants and are dedicated to the god. They are called by their parents in fulfilment of a vow "deva-dasis," or the "slaves of the god." In the name of religion these hapless creatures are con-

demned to a life of shame. The barbarous practice of child-marriage and the unrelieved misery of the child widow continue in the name of religion and custom. Untruthfulness is rampant if it will serve a personal end. The perjury of witnesses in the civil courts is a constant menace to the course of justice.

The people themselves talk of the present The Dark Age. as the "Dark Age," referring to the disability under which heaven and earth seem to labour when everything is "out of joint." Perhaps no other term describes better the religious condition of the people. The merchant, the grain-dealer, the banker strive for prosperity. The majority of the people labour under the sense of grinding care and poverty. They have no time to give to their souls. A certain minimum of religion is necessary in order that fortune may be propitious and prosperity granted. Thus it comes about that punctilious regard is paid to the due performance of certain social rites. No religion in the world observes with such punctiliousness the innumerable details attendant upon every domestic event, such as natal and ante-natal rites, the rites of

initiation when the youth dons for the first time the sacred thread, the visible sign of the "twice-born" higher castes, the rites of betrothal and marriage, the daily rites including the early morning bath and those which besiege the preparing and eating of every meal, occasional rites such as on building or entering a new home, ploughing the first furrow, or bringing in the last sheaf of the harvest. Most of these rites go back for their authority to the Code of Manu. They are all observed with more or less rigidity, and with a tenacity that seems remarkable in these utilitarian days.

Worship and
Festivals.

Of daily devotional worship the common people have little, though among the Brāhmins and the more prosperous members of society certain religious exercises are carried out each day. They consist for the most part of ablution and purificatory acts and the repetition of certain sacred formulæ. The religious festivals form an important feature of the religious life of the people. They correspond to the saints' days of the Christian calendar, except that gods take the place of saints, and fanciful mythological events are celebrated instead of a sacred memory. The Holi, or the



BATHING AT SIVARATRI FESTIVAL



spring festival, is a very great event in the north, when the people give themselves over to a few days of rejoicing and pleasure. The amours of Krishna are celebrated by immoral songs and indecent pantomimes. The Melas or sacred fairs have a large share in the religious life of the people. Such, for example, are the bathing fairs which usher in the cold weather. They are usually held on the banks of sacred rivers, or at shrines where the waters of the adjoining tanks possess special virtue. Immense crowds plunge themselves into the water calling on their special deities, to whom they look for salvation and forgiveness. Liberal fees are paid to the Brāhman guardians of the temples for the privilege of entering the inner courts and laying the offerings before the sacred image. The pilgrims often combine business and pleasure with their religious duties. The farmer attends the cattle and horse marts which are open during the season of pilgrimage, and makes his annual purchases or disposes of his own live-stock. The women and children haunt the little booths and shops where they purchase trinkets and toys for their friends and relations.

Funeral
Customs.

Funeral customs and rites need more detailed mention for they, above all others, throw some light on the mind of the people as it dwells on the great questions of life, death and a beyond, even as the burial service of the Christian Church would give one who was ignorant a very accurate idea of the faith and hope that is in us. The dying are placed by the relatives on the ground, for it would be perdition to die on a bed or couch; a lighted taper is placed in the right hand to guide the soul into the next world. Ceremonies, held frequently during the first year and then annually on the anniversary of death, are useful in bringing ease and comfort to the soul as it wanders through the unknown tracts of the unseen.

Views of the
Hereafter.

Mention has been made of the doctrine of "Transmigration." The soul after death is recreated in some form, animate or inanimate, man, beast or plant, a god, Brāhman, saint or out-caste, according to its deeds in this life. This belief is universal. Dr Pope, the great Tamil scholar, once told the following story about an Indian friend. Just before the former made his final departure from India after many years of

service, both were sitting talking, when their conversation was interrupted by a bird singing in a tree. "I know not what friend of mine," said Dr Pope's companion, "long since passed into the unseen, is singing to us in yonder bird, but I am older than you and must expect to soon die. If then in your distant home you hear a bird sing like that, think that it may be myself, for I will come and sing to you if I can." Every Hindu has a firm conviction of a hereafter, although that future may be wrapped in impenetrable mystery. The relationships of love and of friendship are for ever dissolved. To the mother who loses her child, this hope can bring but little comfort. It is as if she had lost a son in a great unknown city, where she knew that he lived but had not a ray of hope that he would ever be found, or that she would ever hear of him again. Take for example this pathetic dirge sung in south India by a mother on the death of a child :—

"Oh! the apple of my eye, oh! my darling, my
blissful Paradise,
Oh! the apple of my eye, where hast thou hidden
thyself?
Oh! my golden bead, oh! my eyes,

Oh ! my flower, where hast thou hidden thyself?
Is this anyone's curse on me ? Oh ! the apple of
my eye."

Priests and
Ascetics.

The religious leaders of Hinduism are numerous. First and foremost are the Brāhmans, the hereditary guardians of its ritual and its social order. Their functions and their position in the village community have already been described, but special emphasis must be laid on the fact that the Brāhman rarely acts as a spiritual guide. He is essentially a priest and not a teacher. Another class of priests ministers to the superstitious instincts of the people. These belong to the lowest castes and are the survival of an aboriginal priesthood which Hinduism has absorbed. They include the exorcists, medicine-men, witch-finders, evil averters and devil-priests whose primitive shrines have a place of importance in the minds of the common people. The wandering mendicants and the ascetics form a third religious order. They typify to the people the ideal life which has cut itself loose from the ties of this world. The ascetic is an object of reverence, if not of awe, because his accumulated merit has

endowed him with power which, if he so desires, he can use to injure mankind. The religious teacher or *guru* is also an ascetic who has followers both celibate and householders. The former live with him and receive instruction from him. The latter after initiation submit themselves to their spiritual preceptor, who either visits them in their respective villages or receives their gifts at the headquarters of the order, where they listen to his teaching, admonition and exhortation.

The ceremonies and practices and forms of belief of Hinduism are so numerous and contradictory that their mere detail is oppressive, and to obtain any clear idea of the system as a whole is no easy task. To some it appears to possess lofty spiritual ideals, while to others gross materialism is its most striking feature. Both views include elements of truth. We must constantly bear in mind that the Hindu, whatever his conduct may be, lives in a world which he considers valueless. The urgency of his daily physical needs and the deadening influences of his hopeless outlook on life may enslave him to the things of sense. This is doubtless the condition in which the

Contradictions
of Hinduism.

vast majority of the people ordinarily live. Yet the vanity of the world is a thought to which they are always ready to respond. Beneath the materialism of common life lies this fundamental belief of Hinduism. In the lives of many there are occasional moments of aspiration, of passionate and self-sacrificing desire. How otherwise can we explain the pilgrimages of the thousands of devotees who throng the shrines of India? Among them are men and women who have travelled thousands of miles to expiate their sin—the sin of usury, of sensuality, of greed, of uncharitableness.

Its Fundamental Beliefs.

To the Hindu the external world is unreal and he is ever oppressed by the consciousness that behind the things of sense is the unseen world continually exerting its influence upon the life of mankind in ways that are inexplicable. The fear of the unseen and the delusiveness of the seen continually haunt him. His luxuriant imagination detects symbolism everywhere and in all things, pure and foul, good and evil, in love, passion and hate. In this ever-shifting world of impermanence the soul wanders, finding temporary abode in human form or in that of a lower animal,

or even it may be in a rock, stone or tree. Side by side with this conviction of the unreality of the world of sense there is deeply ingrained in the Hindu mind the idea of retribution. The deeds of a past existence hound a man through this present life. Good and evil actions whether done intentionally or inadvertently have a retributory force, and a man is continually reaping a harvest sown in the unknown and unremembered past. Nothing avails to ease his lot, and thus he struggles in the morass of existence. Every endeavour to extricate himself sinks him even more deeply and hopelessly. It is these beliefs that are ultimately responsible for the deadening influences of Hinduism.

The Hindu theory of life and of the uni-verse blunts the finer feelings, and its hopelessness is subversive of morality and truth, and antagonistic to progress and reform. The moral practice of the people is not on the whole very different from that of western peoples. The moral standard however is lower. Hinduism has no bar of public opinion at which tyrannous social custom and immorality may be arraigned. We cannot forget that many Indian re- Its Failure.

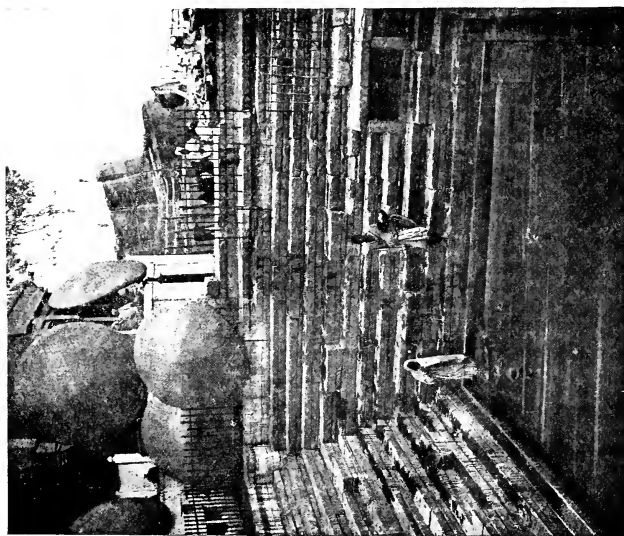
ligious leaders have inculcated high and noble sentiments, but Hinduism shows its impotence to correct or even to condemn moral and social wrong. The greatest evil is not caste, nor untruthfulness, nor cruelty to the individual, nor immorality. All these are symptomatic of a diseased mind. The reform needed is more radical than to break down the tyranny of caste, prevent child-marriage, rescind the restrictions against widow remarriage, purify the temples and ennoble the worship of the people. It is nothing less than to give India a new outlook upon the world and human life.

India's Need of
Christ.

Hinduism is frankly agnostic regarding those great truths which alone can save and give hope to a nation—the righteousness of God and the moral order of the universe, the Fatherhood of God and His redeeming love for mankind, the eternal value of the human soul and hence of this life in which man is afforded his opportunity to develop character. These are the truths of which all peoples have in greater or lesser measure caught a glimpse. The great seekers of India have striven after them, but have never attained any definite assurance regarding them. To



THE BURNING GHAT AT BENARES



THE WELL OF SALVATION, BENARES

mankind they were revealed in their fulness through the life and death of Christ. He alone has the power to make men and nations believe that these truths are eternal verities and to render it possible to build upon them individual and corporate life. Given an India with a hold on these fundamental truths revealed in Christ we may trust her to work them into her life and experience. Round them she will weave her imagination, her devotion and her love.

QUESTIONS FOR CHAPTER III

1. What is the general character of the Vedas?
2. Mention the chief landmarks in the course of the development from Vedic religion to modern Hinduism.
3. What was the problem for which Buddha was driven to seek a solution?
4. Enumerate the facts which show the sincerity and earnestness of his search.
5. Wherein lay the secret of his influence?
6. Compare the answers to the problem of existence given by Buddha and Sankarāchārya respectively.
7. Mention any other seekers after God referred to in this chapter.
8. What need of the human heart is met by the belief in the incarnations of Vishnu as Rāma and Krishna?

9. What are the three methods of salvation recognised by Hinduism? Which is nearest to the Christian teaching?

10. What is the general idea of God possessed by the common people?

11. In what respects are morality and religion less closely united in Hinduism than in Christianity?

12. How would you explain the care and punctiliousness with which religious rites are performed in India?

13. Does the natural disposition of the people of India seem to be more or less religious than that of western peoples?

14. What can Christianity add to the Hindu conception of God?

15. What is the value set by Hinduism on human life? What is the Christian view?

16. Is there any reason for believing that, if India were to accept Christianity, she might in some respects interpret it more faithfully and successfully than western nations have done?

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CHAPTER IV

INDIA'S INVADERS ¹

The Early Aryans.

THE earliest days of Indian history are wrapped in mystery so impenetrable that speculation is the only resort of writers on the subject. Of one thing we are sure—that in the literature of the Indian people are to be found the earliest thoughts of any Indo-European race. The Rig-Veda, the most sacred book of the Hindu Canon, records the ideas and religious feelings of a very ancient race belonging to the same stock as that from which most of the nations of modern Europe have sprung. Entering India from the north, these Aryan immigrants colonised the land of the five rivers, or the Punjab. Here they came into contact with many tribes of another stock. Some they conquered, others made their submission to them and became “the hewers of wood and drawers of water” to the Aryan colonists. Others fled to the

¹ The Historical Chart on pp. 286, 287 should be studied along with this chapter.

hills and inaccessible parts of the country, and with the more powerful there were occasional alliances. The conquerors themselves were not always united, internecine war was not unknown, and a temporary alliance of an Aryan tribe with some powerful tribe of the enemy was often resorted to as an expedient to restore the balance of power. To these events it is impossible to assign dates, but some historians have suggested the period from 2000-1500 B.C.

It is only when alien nations have touched the life of India that the veil is lifted and some accurate history becomes possible. In fact the history of India may be conveniently grouped round these invasions to which the country has been subject. Seemingly secure behind the mountainous defences provided by nature to guard the northern frontiers, and the expanse of sea which for centuries made access impossible, the inhabitants have been harassed by foreign invaders to whom the temptation of reputed wealth and the prospect of an easier livelihood have been irresistible.

By a curious coincidence the story commences—just as it closes in our own day—with a European invasion. Alex-

A History of
Invasions.

The Invasion
of Alexander
the Great,
326 B.C.

ander the Great at the early age of twenty had succeeded his father on the throne. Two years later he began his campaigns in Asia. After inflicting a crushing defeat on Darius, King of Persia, he entered India through the mountainous passes of the north-western frontier. In the month of May, 326 B.C. Alexander appeared on the banks of the Jhelum—called by the Greeks the Hydaspes. Immediately opposite on the other side of the river was intrenched the powerful north Indian monarch, Porus, with an immense army, consisting (as the Greek historians tell us in a probably exaggerated account) of no less than “30,000 efficient infantry, 4000 horse, 300 chariots and 200 elephants.” The battle which ensued resulted in the complete triumph of the Greek forces. Porus submitted to Alexander, and was confirmed in the position of a vassal prince over the territories which he had so recently ruled as an absolute monarch.

Its Temporary
Effects.

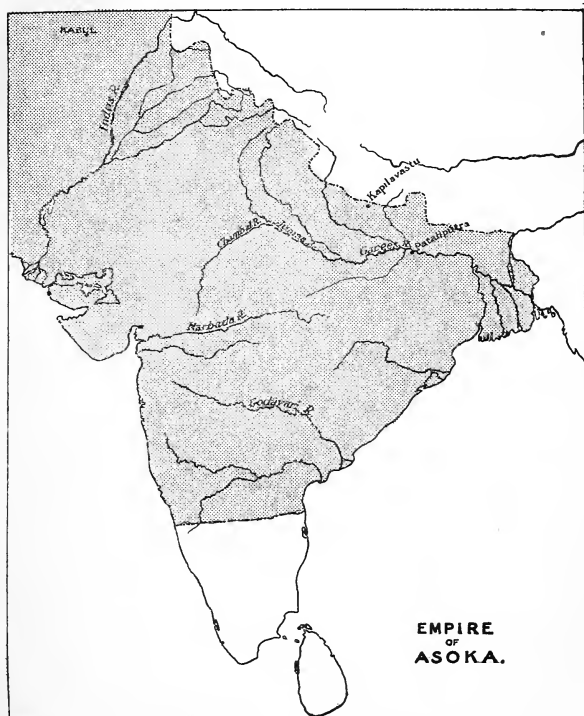
Alexander continued his progress through the country till he came to the Beās River. Meanwhile, his troops became disheartened by their continual exertions and the heat of the climate, while their rear was continually threatened by the tribes they had

recently subjugated. Alexander was at length compelled to leave India, marching with part of his army through the sand-wastes of Sind and through Baluchistān, while his general, Nearchus, conducted the remainder in ships up the Persian Gulf. Thus ended Alexander's attempt to found an empire in India; he failed in his object, and though he had proved invincible in war his power was temporary and unstable. In less than two years from the evacuation of India by the Greeks, Alexander died at Babylon. "India remained unchanged," says a modern historian. "The wounds of battle quickly healed; the ravaged fields smiled again as the patient oxen and no less patient husbandmen resumed their interrupted labours, and the places of the slain myriads were filled by the teeming swarms of a population which knows no limits save those imposed by the cruelty of man or the still more pitiless operations of nature. She continued to live her life of "splendid isolation" and soon forgot the passing of the Macedonian storm. No Indian author, Hindu, Buddhist, or Jain, makes even the faintest allusion to Alexander or his deeds."

Asoka,
272-232 B.C.

Alexander's withdrawal was the signal for revolt. Chandragupta, a soldier of fortune, made himself master of India and founded a native dynasty. His military power was very great, and he created a marvellously efficient and comprehensive administration. His grandson Asoka, who succeeded to the throne in 272 B.C., is one of the most famous names in Indian history. He reigned for forty years. In the tenth year of his reign he invaded and conquered the kingdom of the Kalingas, which corresponds to the sea-board tract known to-day as Orissa. The bloodshed was enormous, and aroused in Asoka's nature a revulsion towards war, which probably led to his conversion to Buddhism. In one of his rock-cut edicts he says: "His majesty feels remorse on account of the conquest of the Kalingas, because, during the subjugation of a previously unconquered country, slaughter, death and taking away captive of the people necessarily occur. Whereat his majesty feels profound sorrow and regret." Having embraced the Buddhist religion, which to Buddhism "was probably as great an event as the adoption of Christianity by Constantine,"

he spent the remaining years of his life in the propagation of that faith, not by the tyranny of the sword but by the arts of



peace. Over thirty of his edicts have been found cut on rock and pillar, all of which breathe an earnest desire to promote the spiritual welfare of his subjects.

His Missionary
Efforts.

Not content with bringing the blessings of his religion to his own subjects only, he planned great missionary campaigns which had as their objective the kingdoms with which he had political relations. In the XIII. Edict, he says, "This is the chiefest conquest in his Majesty's opinion—the conquest of the Law of Piety; this also is that effected by his Majesty both in his own dominions and in all the neighbouring realms as far as 6000 leagues." Asoka's brother was himself head of a monastery in south India, and with four other monks went to Ceylon and gained that island for Buddhism.

His Character
as Ruler.

Asoka's reign brings us to the height of a great religious movement. Buddha had taught the sacredness of life. Asoka carried the principles of the master into the details of government. The Law of Piety was the ultimate standard in the affairs of his kingdom. The rock-cut edicts, of which mention has been made, chronicle what progress had been achieved, and what were the desires of the king. They commemorate no victories or extension of empire but the earnest desire of a sincere man who felt the responsibility of his

position and endeavoured to make his people happy by the teaching and practice of a faith in which he himself had found peace. Some of the matters with which his edicts deal illustrate what has been said about Asoka's character, *e.g.*, "The Sacredness of Life," "Provision of Comforts for Men and Animals," "The Practice of Piety," and "Toleration." One of his edicts deals with the prompt despatch of business, and he orders that the people's business be brought to him at all times.

The Maurya dynasty, to which both Chandragupta and Asoka belonged, ceased with the death of the latter to hold its pre-eminent position. Provinces on the outskirts of the empire, both in the south and north-west, seceded and formed independent kingdoms. Another dynasty succeeded to the throne of Magadha but its influence was small and unimportant.

Events, however, were occurring in Central Asia which were the ominous warnings of a coming storm. Again and again have those unknown uplands, where Aryan, Semitic and Mongolian civilisations have had their meeting-ground, been the storm centre of Asia. Strong vigor-

Break up of the Kingdom.

New Movements in Asia.

ous races have been born there, and invasions of Persia, India and eastern Europe have been "the overflow of the teeming cradleland of Central Asia."

Scythian
Invasions.

About the year 165 B.C. a nomadic tribe in north-western China defeated a kindred tribe, the Yueh-chi, who were compelled to move westward and in their turn displaced the Sakas or Scythians. This latter race marched southwards and ultimately made its way into India and ruled in parts of the Punjab. The Yueh-chi themselves spread later into the Punjab. About 100 A.D. they spread all over north-western India with the exception of southern Sind, probably as far east as Benares. The greatest king of the race was Kanishka. The dynasty had very extensive international relationships; for example, an embassy was sent to Rome on the accession of Trajan. Kanishka himself inflicted a defeat on the Chinese Imperial forces, and a prince of the blood of the Chinese dynasty was detained a hostage in the hands of the conquerors. Kanishka was a Buddhist and possibly did much towards the introduction of that religion into China. Kanishka's successors soon suc-

cumbed to Indian influences. His grandson had a Hindu name, and his coins exhibit the figure of the Indian god Siva attended by the bull Nandi.

From the uncertainty of the third century we pass to the "golden age" which followed the years of the native Gupta Dynasty which lasted from 320-455 A.D. Learning and philosophy flourished; the people were contented and prosperous. The fall of the Gupta Dynasty was brought about by invasions such as have proved so disastrous to the kingdoms of India. Into the valley of the Oxus various barbarous tribes poured themselves, and there they divided into two main streams. One entered European Russia in 373 A.D. and came into conflict with the Roman Empire, the other found its way into India and threatened and finally overthrew the Gupta Dynasty. The conquerors were Hinduised, as has always been the case with these early tribes who have from time to time invaded the country.

It would serve no purpose to give further details of Indian history prior to the great Islamic invasions. Sufficient facts have been given to show how much permanence of

The "Golden Age."

The Influence of Strong Personalities.

government and the authority of law and order were dependent on strong personalities. We fail to see a society which gradually developed principles and institutions of a stable administration.

The
Muhammadan
Invasions.

The rise and progress of Islām constitute an astonishing episode in history. After the conquest of Persia the Arabs turned their attention to India. They invaded the western borders and penetrated as far as the city of Multān. But their occupation was temporary, and the new influences they introduced were quickly forgotten. Persia, however, in the course of time became a Turkish kingdom, and on the outskirts of the empire a disaffected Turkish chieftain carved out a State in the inhospitable and mountainous region which corresponds to-day to Central Afghānistān. Ghaznī was the new capital. Mahmūd, the greatest ruler of the dynasty, invaded India with hordes of rude and uncivilized followers, who, in sixteen campaigns (1000-1026 A.D.) wrought devastation in the north of India. It was not, however, till nearly 200 years later that Delhi became the permanent capital of India, which was thenceforward governed from

within, though by an alien king. These 200 years had done very little to influence India. Muhammadan domination was recognised at least in the north, but it had in no way changed the thought, conceptions or ideals of the people. Four dynasties followed, some reigns marked by vigorous rule, others—and they were the majority—a hopeless failure. The people still continued uninfluenced; on the other hand their rulers themselves had succumbed to the listlessness and general inertia of the races whom they governed.

The Central Asian upheaval of the past had not spent its force, and new races were drawn into the vortex of empire building. In 1221 the Mongols under Ghingīz Khān turned their attention temporarily to India. It was the beginning of a new invasion. Eighty years later, they returned and harassed the Indian border from 1296-1305. Almost a hundred years later still, Taimūr (Tamerlane), who was a follower of Islām, invaded India but retired very soon after the sack of Delhi, which was carried out with awful cruelty. He says himself in his journal—"All my army, no longer under control, rushed to the city, and

The Coming of
the Mongols.

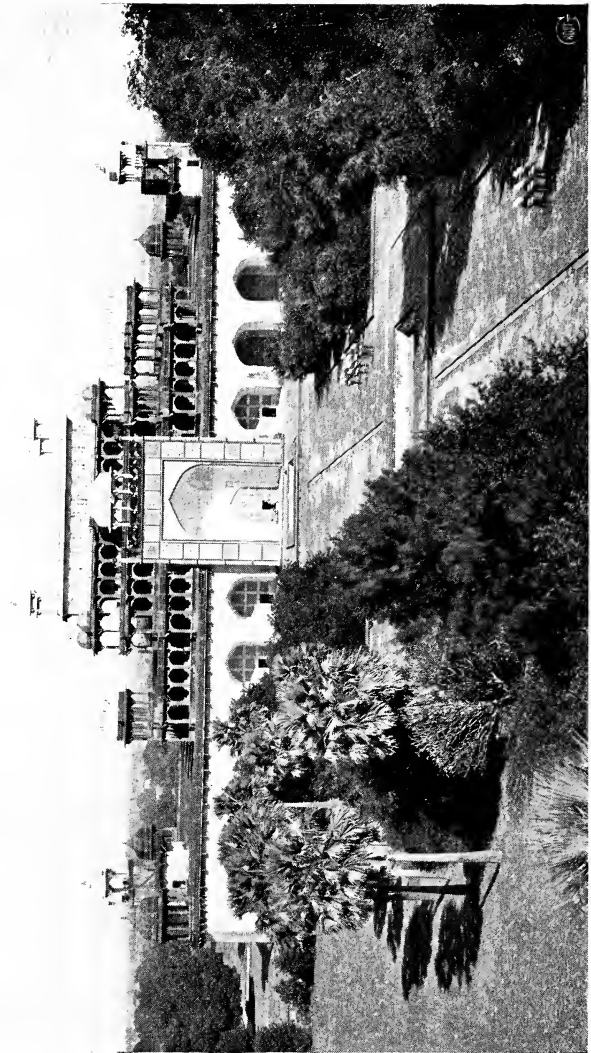
thought of nothing but killing, plundering and making prisoners." For three days the streets of the city ran blood. Thousands were slain, and taken prisoners.

To Taimūr's grandson Bābar it was given to permanently occupy India. Delhi was again taken, and, in spite of the difficulties of climate, an army clamorous to march home, and courageous Rājput chieftains who bade defiance to the conqueror, Bābar persevered in his purpose of ruling India. It was but a military occupation. Bābar died four years after he had proclaimed himself emperor of India—the first of a great dynasty.

It fell to his grandson, Akbar, to consolidate the Mughal power. Akbar came to the throne in 1556, two years before Elizabeth became Queen of England. He ruled for forty-nine years. More than any other alien king Akbar brought himself near to the common people. His tolerance in an age of intolerance and his attempt to rule by conciliation and justice, in days when the sword was the highest arbiter and ordinary rights of men were denied to all save those who acknowledged the faith of the rulers and when greed and rapacity

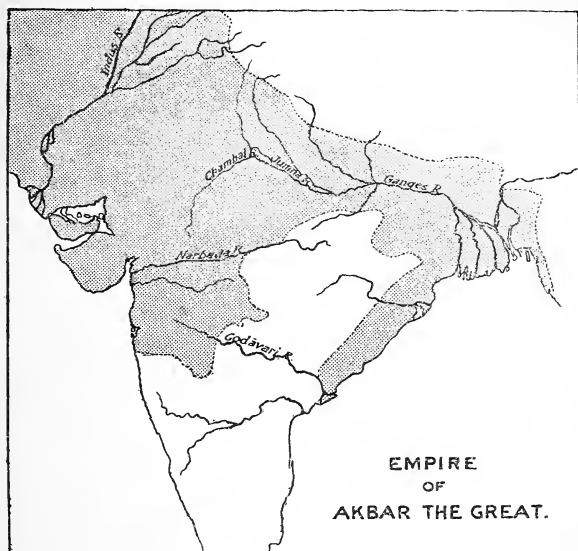
Bābar founds
the Mughal
Dynasty.

Akbar the
Great.



THE TOMB OF AKBAR THE GREAT

were unchecked by the ordinary principles of humanity, mark out Akbar as one of the greatest names in the history of India. He



subdued Rājputāna, though he never crushed the spirit of its rulers. He made efficient his control over the governors of provinces far south and east. He surveyed the land, and carried out a revenue settlement, the principle of which lasts up to the present day. Though he failed in his attempt to abolish Suttee, he instituted

many social reforms. Most notable was his toleration in religion. All religions were put upon a political equality, and Jews, Pārsīs, Hindus and Christians were invited to his court to discuss with the Mullahs about religion. He finally promulgated a new eclectic faith, containing elements drawn from all these religions. He sought for men of the highest intellect and character to advise him in the affairs of state. Above all he made use of Hindu talent and Hindu methods in governing his vast empire. His wise and broad statesmanship had its reward. The empire which he strengthened and consolidated might not have seen such a speedy downfall if his humanity and toleration had been shared by those who succeeded him on the throne.

For a little over a hundred years, Akbar's empire was carried on almost unimpaired by his descendants, in spite of the inefficiency of some and the narrow and bigoted intolerance of his great-grandson Aurungzeb. This stability is a tribute to the deep and strong foundations of Government laid by Akbar. Aurungzeb died in 1707, and the break-up of the Empire began.

The Break-up
of the Mughal
Empire.

The century which followed was one of awful bloodshed. Never had the people been so harassed or war so universal. Fresh invasions from the north harried the surrounding country. Delhi was twice sacked, and during a festival the sacred city of Muttra was entered by 25,000 horsemen. An eye-witness tells us that "they burned the houses together with the inmates, slaughtered others with the sword and lance, hauling off into captivity maidens and youths, men and women," and we are told that districts which had once been thickly populated were "swept bare of inhabitants." The southern and eastern provinces with the decay of the central authority declared their independence. Hindu powers, like the Marāthās in the west and the Sikhs in the Punjab, dashed themselves against the tottering bulwarks of the Empire. The coast districts from Bengal to the extreme south were the scene of the struggles for supremacy between the English and the French.

The Muhammadan occupation of India is a very great fact in the history of the country. To estimate its influence is not easy, the present age not being sufficiently

Internal Wars of
the Eighteenth
Century.

The Influence of
Islām on India.

far away from it to survey it in its relation to succeeding events. The following judgment of an authoritative writer may however be of interest. "A new vernacular, a multitude of exquisite monuments of the Moslem faith, a few provinces still owning Muhammadan rulers, a large Moslem minority content to dwell among 'infidels' and to obey the behests of the Christian from the distant islands of the West—such are the chief legacies of Islām to India . . . The conquerors of India have come in hordes again and again, but they have scarcely touched the soul of the people. The Indian is still, in general, what he was in spite of them all."¹ The minority is a powerful one, for over 60,000,000 of people at the last Census returned themselves as Muhammadans. This population is made up of descendants of the original invaders and of converts frequently made by force. Many of the latter, especially in Bengal, belong to the lower strata of society which had been untouched by Hinduism.

In the institution of the Zenana or seclusion of women, Muhammadan rule markedly affected Hindu society. The

¹ S. Lane Poole, "Mediæval India," pp. 422-425.

system does not exist among Hindus in south India, but in the north it is a sign of respectability, and while even there only the upper classes are affected, the reflex influence which has retarded the development and progress of women has been pernicious.

The stern uncompromising monotheism of Muhammadanism had its influence on Hindu religious thought. From the fourteenth century onwards numerous cults have arisen which have combined monotheistic ideas with elements of Hindu pantheism. Their leaders have included religious teachers like Kabīr and Guru Nānak, the latter of whom founded the religion of the Sikhs. The former was a weaver and a Muhammadan. When a boy he is reported to have scandalised his co-religionists by crying "Rām, Rām" during his play. At his death his body was claimed both by Hindus and Muhammadans.

The eighteenth century brought the East India Company face to face with many problems, chief among which were wars with rivals such as the French, and with hostile Hindu and Muhammadan dynasties. In Bengal the battle of Plassey in 1757,

Monotheistic
Ideas.

The Growth of
British Rule.

and in Madras the battle of Wandiwāsh in 1760, led to British supremacy throughout eastern India. In 1773 the various territories were unified under a Governor-General, and Warren Hastings was appointed to the office. By 1805 the Company was the paramount power throughout India. Various parts of India have since been annexed—Sind (1843), the Punjab (1849), Lower Burma (1852), Oudh (1856), and Upper Burma (1886).

Character of
British Rule.

The British occupation in the opening years of the nineteenth century meant security and peace. It would be no exaggeration to say that during the previous century the country flowed rivers of blood. Invasions, the rise and decay of petty principalities, the rivalries for supremacy, the predatory warfare of the Marāthās—all brought about the murder of thousands of peaceable and industrious peasants, whose only desire was to be left alone. The East India Company was driven to the establishment of order and security for the sake of its own finances, and not because it realised its moral responsibility for the millions of lives committed to its charge. The national conscience was, however,

awakening in England, and on the renewal of the Company's Charter in 1813, a clause was inserted which directed that a sum of £10,000 from a revenue of seventeen millions sterling be "applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India."

The administration of Lord William Bentinck, who was Governor-General of India from 1828-1835, gave form to the working of what we have just termed the "national conscience." Patient, conscientious and hard-working, Bentinck strove after a high ideal. He reduced unnecessary expenditure, promoted education and established a medical school in Calcutta. Perhaps he is connected most closely with the abolition of widow burning, known as the rite of Suttee. On December 4th, 1829, he carried a Regulation through the Council, making those who aided and abetted the practice guilty of the crime of "culpable homicide."

Reforms under
Lord William
Bentinck.

The Indian Mutiny of 1857 was a time The Mutiny.

of testing. It shook British supremacy to the foundation, but, thanks to the heroism, devotion and undaunted resolution displayed during those dark days it emerged stronger than it had been before. The Mutiny also emphasised the necessity of the British people undertaking their responsibilities in India with more seriousness and seeking a better understanding of the people whom they had been called upon to rule. The East India Company was abolished and India was made an integral portion of the British Empire.

The Queen's
Proclamation of
1858.

“ We hold ourselves bound to the natives of our Indian territories,” so read the Queen’s Proclamation of 1858, “ by the same obligations of duty which bind us to all our other subjects ; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil. Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects . . . It is further our will that, so far as may be, our subjects of whatever race or creed be freely and impartially admitted to offices in our

service, the duties of which they may be qualified by their education, ability and integrity, duly to discharge."

Every year the India Office in London issues a modest folio publication rarely exceeding 200 pages in length, with the following title: "Statement exhibiting the Moral and Material Progress and Condition of India." The title affords an excellent summary of the ideals of British administration, and in the following paragraphs an attempt will be made to describe briefly the chief influences which are being brought to bear on India as the result of this last invasion to which she has been subject. Just as the eighteenth century was a period of war, invasion and struggle, the nineteenth has been one of consolidation and conciliation. The greatest gift that has been given to India is the gift of internal tranquillity and good government.

The material influences are both varied and efficient, and have brought about a transformation in India that is almost beyond belief. Perhaps nothing will bring this more vividly before our minds than some description of the methods and manner of transport existing in India in the

Ideals of British Administration.

Improvement in Means of Transport.

first half of the nineteenth century. Mr John Bright, in 1858, is reported to have said that in a single English county there were "more travellable roads than in the whole of India." It is recorded that an English lady was fifty-one days travelling from Agra to Allahābād—a journey which is now done under twelve hours. Lord Roberts in his early days spent three months in travelling from a place in the immediate vicinity of Calcutta to Peshāwar, whereas under sixty hours in the train is sufficient to-day.

The Spread of
Railways.

In 1853, the first section of Indian railway was opened from Bombay to Thāna, a distance of twenty-one miles. To-day, above 30,000 miles of railway are being worked, and over 10,000 miles more are projected. The number of passengers carried in 1906 was no less than 271,063,000. Railways are agencies by which food can be distributed in areas where there is scarcity. They also have given a tremendous stimulus to trade. The passenger traffic includes enormous numbers of pilgrims, to whom distant shrines have been made accessible. In the early days of railway enterprise "it was not realised

how important a part pilgrimages to the numerous sacred shrines and rivers all over India play in the daily life of the population. A trip to Purī or Hardwār, or any other of the popular Hindu shrines, is no longer a formidable undertaking. The cost is comparatively trifling. . . . No religious festival is now held without bringing, often from very long distances, thousands of devotees. . . . Even Mecca has been brought within reach of the faithful, and large numbers of Muham-madans, not only from India but also from Central Asia, now undertake the pilgrimage.”

Among great works of public utility Irrigation. irrigation takes a prominent place. In every part of India such works are a prime necessity (though not always practicable), except in Eastern Bengal including Assam, where there is always an adequate rainfall. Wells, reservoirs, and canals form the chief methods of irrigation, the last being perhaps the most important achievement in Indian administration. The Lower Ganges Canal, 616 miles in length, with distributaries extending over 2600 miles, and irrigating over a million acres

of land, is now surpassed by the Chenāb Canal in the Punjab, which irrigates nearly two millions of acres. In the Madras Presidency the water of the Godāvāri and Kistna rivers has been diverted into canals which have rendered an area with 2,000,000 people immune from famine. "No similar works," says Sir John Strachey, "approach in magnitude the irrigation works of India, and no public works of nobler utility have ever been undertaken in the world."

Posts and
Telegraphs.

Closely allied with the railways and roads are such works as the establishment of the Post Office and Telegraph, which are binding the country together as nothing else has done in the past.

Education.

The moral condition and progress of India must be due in part to influences termed "material," such as have been enumerated above, together with the institutions of public security such as the police and the courts of justice, a vast system of both of which has been established in India though their efficiency and purity have often been called in question. The one thing, however, which must condition moral progress is education. While brave efforts have been made to impart edu-

cation, the result has been largely a failure, due both to the indifference of the people in the villages, and to the lack of sufficient aid from the State. Taking the ability to read and write as the standard of education, the most advanced class in India is the Pārsī community, the majority of whom are literate. The aboriginal hill tribes of Bengal, Madras, and the Central Provinces are the most backward. Taking the country as a whole, only one out of every six boys of school-going age is under instruction; of girls the proportion is one in fifty. The schools are comparatively few and inefficient. The parents, as a rule, have little desire to send their boys to school, considering that they are far more usefully employed in herding the cattle, or following the oxen to the watering-place near the village well. Sometimes a boy will be sent to the district school, which attracts the young aspirants from the whole country-side. They will come from miles around having tramped through fields, forded canals and streams, or ferried themselves across the floods. The school buildings are primitive, and sometimes "a shed for cattle at night does duty for a school-room by

day." Often the shelter of trees is the only accommodation provided.

The Work of
Administration.

The unit of administration in India is the "District." Apart from the native States there are in the Indian Empire 250 such districts. Each has on an average an area about three-fourths of the size of Yorkshire, and a population of nearly a million. The head of a district is usually a European Civil Servant, who combines in himself a variety of functions. He is responsible for the prompt collection of the land-dues, and the efficiency of the police; he is a magistrate, and is invested with the power of the law to punish crime; in fact, he is the chief representative of the government in the eyes of the people. To him the Government looks for information, and through him are issued its commands. Part of the year he spends touring through his district. To the villager the district officer's spacious tents and retinue of clerks, servants and orderlies are a familiar sight. The extortion and petty tyranny of the latter make the peasant desire their speedy departure. The headmen will meet the district officer under the canvas awning of his tent, and "chat with him about the prospect of their crops,

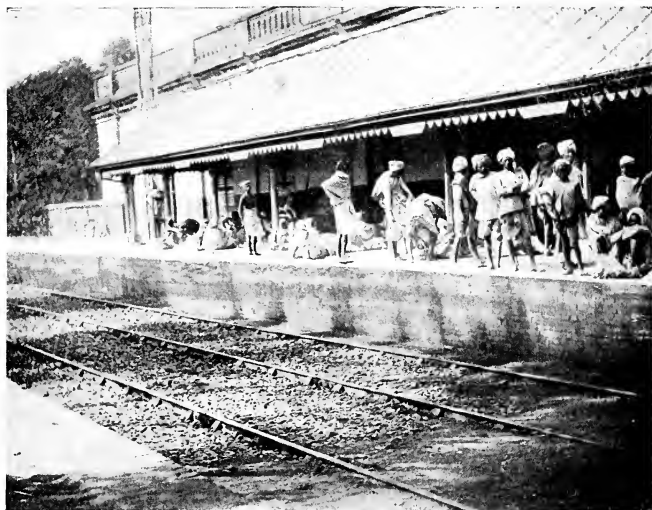
the assessment of their lands, the opening of a new school, some local quarrel regarding a right-of-way, the dacoity which occurred in the village last summer, and the many other details in which the 'Sarkār' (Government) touches their daily life." If he is a man with insight and sympathy, he will be remembered with affection, and his name may be handed down for generations. The folk-songs of Kulu in the Western Himalayas, commemorate the virtues of a popular district officer and his wife. In Bellary, even to-day, nearly a century since he left the district, the name of Sir Thomas Munro is held in reverence, and children are named after him "Munrol" and "Munrolappa." The Indian peasantry, above all people, are responsive to the kindly word and to sympathy which understands what they love and hold sacred. A British official has it on record, that on one occasion when he was serving as an executive officer in Bihār, a few lines from the Rāmāyana of Tulsī Dās, addressed to the humble village folk, made official relations friendly at once.

Connected with the work of administra- Petty Officials.
tion are the vast hosts of officials. The heads of departments, rarely exceeding

half-a-dozen Europeans, have their headquarters in the district town. Subordinate to them are the revenue collectors and the village writers who keep the records of assessments, the junior judges and magistrates, the police officials, the irrigation officials who regulate the supply of water to the fields from the government canals, the department of health with its doctors and vaccinators, the inspector of village schools, and the teachers of the principal high-school. It is with the subordinate officials that the peasant comes into contact when he pays the land and water-dues, when he lodges a plaint against his neighbours in the Civil Courts, or finds himself at the railway station waiting for a train to take him to the local market town or to a place of pilgrimage. By all and sundry he is subjected to petty oppressions, and experience teaches him that much patience and a judicious use of regulated gratuities bring him nearer to the goal of his desires and hopes.

India still
Unchanged.

A brief survey of the administration of India gives some idea of the complexity of its concerns. It is like some great machine the test of which is its efficiency. It is con-



RAILWAY STATION



MOUTH OF THE GANGES

tinually being examined to see where lie the defects, and heroic efforts to remedy them are equally constant. Yet the great mass of the people is unchanged, and remains possessed of the same beliefs, the same institutions and the same ideals. They view with wonder the marvellous organisation and capacity which have erected this machinery to regulate their affairs, but beyond admiration they do not go. The imagination of the peasant has not been captured. His heart has not been won. The rulers of India are far away from him, and between lies the efficient but unsympathetic and pitiless machinery of administration.

As to the desirability of the connection between Great Britain and India no reasonable person can doubt, even when viewed from the point of view of India alone. Yet this has been denied. "Centuries hence," wrote Spencer Walpole, "some philosophic historian . . . will relate the history of the British in India as a romantic episode, which has had no appreciable effect upon the progress of the human family." Indian history is full of episodes. Conquering nations have hurled themselves against the kingdoms of India and the people have been

The
Opportunity of
British Rule.

subjugated. But these vicissitudes have been viewed with indifference as the people have waited for the next turn of fortune which would relieve them from oppression. The hundred and fifty years of British supremacy are as a day, a mere event in the almost unmeasured span of Indian history. But these are days of tremendous opportunity, for India has always had a place for truth. It is something to which all that is best in her will respond.

The Need for
Missionary
Work.

A grave problem is being faced in India, for it involves the clash of two opposing ideals. British rule is working for the material prosperity of India. Good government has been given to the country, and works of public utility have been carried out to the benefit of the vast peasant population. But engrossed though the people seem in satisfying their material wants, India has other ideals, expressed by those mystic longings and spiritual desires which may be traced throughout her history. The high ideals of her religious leaders, and the wayward luxuriance of the religious imagination of the people in their worship, the endless mythology, rites, ceremonies and pilgrimages all

bear witness to this. Here on the deeper and truer side the present rule does not touch her life save to disintegrate and violate. The administration is frankly secular—it cannot be anything else ; to the people it is impiously worldly and defiant of divine authority. When the calamities of life pour down upon the people they acquiesce in their fate, feeling that Divine mercy could hardly be expected in this “dark age” when sacrilege and irreligion are rampant and the “Sarkār” itself acknowledges no supreme and supernatural power to whom obedience is due. The days have departed when “in every village the little boys squatted under some spreading tree or in a mat-hut writing and ciphering on the strewn sand, listening to stories of gods and heroes from a poor but holy preceptor.” In time of national calamity the state ordains no ceremonies ; during an epidemic the officers of health are busy with cleansing the village huts, and testing the purity of the wells. In the eyes of the people the rulers of the unseen world are being flouted, and their revenge on mankind is sure. To give to India a message which she will understand and

which will touch her heart—the message of the love of Christ, is the responsibility of the Church. This alone can give completeness to the work which Great Britain is carrying on in India to-day.

QUESTIONS FOR CHAPTER IV

1. Enumerate the invasions to which India has been subject at various periods in her history.
2. To what extent did India attain political unity under Asoka? How long did the unity last?
3. To what extent was the administration of Asoka inspired by a religious ideal?
4. At what period did Muhammadanism become a political force in the life of India? When did India pass permanently under Muhammadan rule?
5. To what extent did India attain political unity under the Mughal dynasty? How long did the unity last?
6. What permanent influence has the Mughal rule had upon India? How far has this influence been religious?
7. To what extent has India attained political unity under British rule? How long has this unity lasted?
8. To what extent have the relations of England with India been inspired by a moral ideal?
9. What benefits has British rule conferred upon India?
10. What has Britain so far failed to do for India?

11. What still remains to be accomplished in the matter of education?

12. How does the period of British rule compare in length with the total course of Indian history from the Aryan invasion?

13. Is it conceivable that British rule may pass away like other alien dominations and that India may remain uninfluenced?

14. Are there any respects which we may hope that British rule is touching the lives of the people more deeply than the administrations of Asoka and Akbar?

15. Is the British system of administration touching the lives of the people at their deepest point?

16. Is there anything further required if the responsibility of Britain towards India is to be adequately discharged?

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CHAPTER V

CHRISTIANITY IN INDIA

AN ancient legend connects the name of the apostle St Thomas with an early attempt to evangelise India, but the tradition rests on no trustworthy historical basis. There is better evidence in favour of the statement of early writers that about the year 193 A.D., Pantænus, the head of the catechetical school at Alexandria, went to India as a missionary. In the following centuries there are occasional references in the writings of travellers to the existence of Christians in south India and Ceylon.

The origin of the present Syrian Church in India is obscure. It is believed to be the survival of an attempt made by the Persian Church before the end of the sixth century to evangelise Asia. The arrival of the Portuguese in India in the sixteenth century and the consequent influence of the Roman Church threatened the existence of the Syrian Church, which was

The Beginnings of Christianity.

The Syrian Church.

finally compelled to enter into a compact with Rome practically surrendering its independence. A secession, however, took place and the seceders allied themselves with the Patriarchate of Antioch. The latter section is known as the Syrian Church or Jacobites. The Jacobite section is ruled in India by a Bishop who visits the various parts of his diocese. The articles of belief are simple and essentially Christian, but there have crept into the life of the Church many heathen practices and abuses. The Jacobite portion of the Church is confined to Travancore, and numbers about a quarter of a million.

Francis Xavier.

The Portuguese colonies gave Rome and her missionaries their opportunity, and Goa, the capital of Portuguese India, was for generations the chief missionary outpost in southern Asia. It was there that Francis Xavier landed in 1542, and it was there that the Jesuits instituted the horrors of the Inquisition. The total time Xavier spent in India, including two later visits, does not amount to more than four and a half years. His intellectual and spiritual attainments were of a very

high order, yet the large number of Christian adherents gathered by his efforts in India was due less to the power of his message than to what seems to us the questionable methods which he adopted. Indeed Xavier had few qualifications to preach the Gospel to the people. He was ignorant of the language and was content to convey his message by the mechanical repetition of a few sacred formulæ translated into the native tongue. His zeal, enthusiasm and heroic sacrifice must win our admiration; but he failed, and the Roman Catholic Church since his time has failed, to build up in India a Church with any high moral and spiritual qualities.

Immediately to the north of Madura is the present day district of Tanjore, which was once the seat of a small Hindu kingdom. The Rājā ceded to the Danes in 1621 the coast town of Tranquebar, with a few square miles of adjoining territory. Here a Danish trading settlement was founded, which in the providence of God was to be the first place in India where the people had presented to them "in their own tongue the pure word of God." Frederick

The Danish NICHOLAS
Halle Mission. 1718 A

IV. had been crowned king of Denmark in 1699. One of the chaplains at his court was a saintly Lutheran minister, Dr Lütkens, "a man of earnest piety, whose soul longed for the conversion of the heathen to Christ." In 1704, ninety years before William Carey began his work in India, Frederick commissioned Dr Lütkens to obtain missionaries for his Indian and other possessions. None being forthcoming in Denmark, Dr Lütkens communicated with friends in Germany, where, under the leadership of A. H. Francke, Professor at Halle, a spiritual awakening was making its influence felt. Two men, both Germans, were secured as the result of these negotiations—Bartholomäus Ziegenbalg and Heinrich Plütschau.

Ziegenbalg.

The two missionaries landed at Tranquebar on June 9th, 1706. They encountered great difficulties, chief among them being the opposition of their own countrymen. Pecuniary difficulties were overcome by the most rigid and pinching economy. Ziegenbalg with his usual industry laboured to master the Tamil language, and was soon able to prepare some religious treatises in that language. He had at first to rely on

getting them copied by hand when a number were needed. A printing press was sent out to him, and a period of literary activity began. Schools were established, and preaching was carried on in many villages. Before his death in 1719, Ziegenbalg had completed a translation of the New Testament and of the Old Testament as far as the Book of Ruth—the first translation of the Scriptures ever made into any Indian language.

The greatest figure in the missionary history of the eighteenth century was Christian Frederick Schwartz. When he was a student at Halle the call to work among the Tamils in south India came in a strange manner. A new edition of the Tamil Bible was being prepared by Ziegenbalg's successor, the missionary Schultze, who had returned from south India. Schwartz and another student were recommended to help in correcting the proofs. They acquired the language in order to do this, and shortly afterwards received an invitation to accept the vocation of a missionary. His biographer tells us that Schwartz made a journey home to obtain his father's permission. Here everything seemed

Christian
Frederick
Schwartz.

unfavourable ; for, being the eldest son, he was considered the chief prop of the family, and no member of it would believe that his father could be brought to consent to such a project. Schwartz, however, stated with great seriousness his wishes and the motives which had influenced him, and his father replied that he would take two or three days to consider it. The important day arrived, and the family waited with anxiety for the decision—the young candidate for this arduous undertaking afraid of a refusal, the rest equally fearing a consent. At length his father came down from his chamber, gave him his blessing, and bade him depart in God's name ; charging him to “forget his native country and his father's house, and to go and win many souls for Christ.”

On July 16th, 1750, Schwartz landed at Cuddalore. For nearly half a century he laboured in south India, forgetting indeed his native land, for during that whole period he never returned home. His life was spent in Trichinopoly and Tanjore, from which places as centres he made excursions, usually on foot, preaching in the villages and reasoning with all kinds

and classes of men, on the roadsides, under the trees and in the market places. We find him in the palaces of kings, within the precincts of temples, in the hovels of out-castes, ever dominated by the missionary purpose. He was on terms of friendliness with all classes, and no other missionary even in modern times has enjoyed the confidence which was given to Schwartz. "His abode was a single room with space just large enough to hold his bed and himself, and in which few men could stand upright. A dish of rice and vegetables dressed after the manner of the natives was what he could always cheerfully sit down to; and a piece of dimity died black and other material of the same homely sort sufficed him for an annual supply of clothing."

Early in the year 1762 we meet him Trichinopoly entrenched in the stronghold of Hinduism, the city of Trichinopoly. Grim and massive stand out the bold outlines of the great "Rock," surmounted by its temple of Ganesa. To the south of the city lies the temple of Siva, beyond which stretch far away towards the sea the "rust-coloured" plains of Madura and Tinnevely, which his faith, audacity and prayer

were to make strongholds of the Indian Church. To east and west lie tracts of country green with the luxuriance of paddy-growth, groves of cocoanut and avenues of tamarind. Immediately to the north flows the Cauvery, embracing within its arms the densely wooded island of Srirangam, whose Vaishnavite temple continually sent forth its challenge to the lonely German missionary. Temples, sanctuaries and villages dot the landscape with such profusion as speaks at once of the vastness of the population and the impregnable strength and power of its ancient faith. "As I looked down," writes a missionary a century later, "on the crowded houses and the seething multitudes that filled the streets of the town, and then on the surrounding country . . . my heart seemed to sink at the magnitude of the work which lay before me. Even the thought of Gideon's dream of the 'cake of barley bread' was hardly sufficient to encourage me."

Schwartz's
Methods and
Work.

Schwartz was the one figure in the contemporary history of south India who seemed to stand above the political struggles, the clash of arms and the din of

battle. For the first half of his career he was witness of the death-struggle in which France and England were engaged. Later, the peace of the country for which he had given his life was threatened by the depredations of Haidar Alī and the Marāthās. He boldly entered the troubled arena of human affairs, championed the cause of right, and unremittingly proclaimed his message. It was an exceptional period and needed exceptional methods. We find him ministering to the spiritual needs of an English garrison, or after a battle speaking words of comfort to a dying soldier, or defending the truth in the court of kings. We follow him to the armed city of Seringapatam, where as a British envoy he delivers his message to the despot of the Deccan—the only Christian, as Haidar Alī was assured, who would not deceive him. As the trusted adviser of the Rājā of Tanjore, Schwartz laboured for his welfare and struggled to suppress corruption and secure justice for the poor. In the midst of these responsibilities Schwartz never forgot the work of preaching the Gospel to which he was called. His position of influence secured for the Gospel free

course in south India, and won for him and his colleagues an exceptional opportunity. Schwartz was the founder of the Reformed Church in southern India. To his enthusiasm and personal influence, and to the singleness of purpose which characterised him, is due the strength of the Church at the end of the eighteenth century.

Later
Developments.

From the very earliest days the English Society for Promoting Christian Knowledge (S.P.C.K.) had given much financial support to the Danish Mission; in fact, since Schwartz founded the Trichinopoly Mission it had supported him and his work. As missionary enthusiasm in Denmark and Germany declined, this Society undertook the responsibility of working the missionary stations in south India, though the missionaries continued to be recruited from the continent of Europe. The Tranquebar Church at the time of Schwartz's death probably included 18,000 Christians, some of whom had previously been Roman Catholics.

Beginnings in
North India.

It is not quite accurate to say that till the end of the eighteenth century no Christian work was done in Bengal. A year after the battle of Plassey (1757),



THE MAHARAJAH OF TRAVANCORE

Kiernander, a Swede employed by the S.P.C.K. at Cuddalore, removed to Calcutta and carried on work there, chiefly of a pastoral kind. The Moravians too had attempted some work which had proved a failure. European life in Calcutta was corrupt. Missions and missionaries were in disfavour, and when Robert Haldane with other kindred spirits desired to sail to India to preach the Gospel permission was withheld. Missionary work had yet to be vindicated as Schwartz had vindicated it in south India. It was left to William Carey to do this for north India.

The story of Carey's effort to rouse the William Carey. Church in his native land to its opportunity is in some respects even more romantic and heroic than his missionary career. He was born in 1761 in Northamptonshire, the son of a parish clerk. At the age of sixteen he was apprenticed to a shoemaker, and at twenty had a small business of his own. During these years he endeavoured to lay the foundations of learning by applying himself with great diligence to the study of Latin and Greek. In the meantime he had passed through a spiritual crisis, and was in request

as a preacher in the Baptist chapels. When he was twenty-four he was appointed minister of a small congregation at Moulton, and his salary was fixed at £15 a year. He now kept a school during the day, ministered as well as he could to his congregation, and plied his trade and sold shoes to keep soul and body together. The Rev. Andrew Fuller tells us of a visit which he paid Carey at Moulton. On the wall of his room was a map, "consisting of several sheets of paper pasted together by himself, on which he had drawn with a pen a place for every nation in the known world, and entered into it whatever he met with in reading, relative to its population, religion. . . . These researches on which his mind was naturally bent hindered him, of course, from doing much at his business, and the people, as was said, being few and poor, he was at this time exposed to great hardships. I have been assured that he and his family have lived for a great while together without tasting animal food, and with but a scanty pittance of other provision."

His Efforts to
Rouse Interest.

It was at a meeting at Northampton that the older Ryland asked the younger ministers to propose a subject for their

next discussion. No one seemed to respond to the invitation, when Carey rose and suggested that they should consider “whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent.” Ryland is said to have rebuked him in the following words: “You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first.”

The cobbler minister seemed to have no peace; his mind was oppressed by the knowledge that an unsaved world needed Christ, and that the Church was not worthy of her Master’s commission. He finally determined to address the Church at large. This he did by publishing in 1792 his famous tract entitled, “*An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens in which the Religious State of the Different Nations of the World, the Success of Former Undertakings*”

A Famous
Tract.

and the Practicality of Further Undertakings are considered, by William Carey."

It was the most comprehensive survey of the religious conditions of the world that had ever been produced, and was marked by succinctness and terseness of expression, and by conviction that was unrivalled. He ends his appeal to the Church with the following words: "What an harvest must await such characters as Paul, and Eliot and Brainerd, and others, who have given themselves wholly to the work of the Lord. What a heaven it will be to see the myriads of poor heathens, of Britons amongst the rest, who by their labours have been brought to the knowledge of God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves with all our might in promoting the cause and kingdom of Christ."

A Memorable
Sermon.

At Nottingham in the same year he preached a sermon before his brother ministers in which occurred the famous words, "Expect great things from God, attempt great things for God." After the service he appealed to his brethren to consider the subject of world-evangelisation. This he did with such earnestness

and conviction that it was arranged to consider at the next meeting a plan "for forming a Baptist Society for propagating the Gospel among the Heathen." The ministers met at Kettering, and after founding the Society subscribed £13, 2s. 6d. towards the funds.

In January 1793 Carey and a surgeon of the name of Thomas were appointed missionaries to India. They landed at Balasore in November of the same year. The East India's Company regulations against missionaries were so stringent that Carey was obliged to take service as an indigo-planter. This step was also necessary to keep himself and his family, for the small funds of the Baptist Society could hardly afford to support him. In 1799 reinforcements were sent to India, including two missionaries whose names will ever be connected with that of Carey —William Ward, a printer, and Joshua Marshman, who had once been a weaver. The regulations of the Company were stringently enforced, and the master of the American ship advised the party to land at Serampore, which was a Danish possession. This settlement received them, and

Carey Sails for
India.

they were joined by Carey and began their work, which was to open wide the door for missionary work among the millions of north India.

Bible Transla-
tion.

Preaching in the surrounding villages was carried on with much vigour; schools were opened, and Carey, Marshman and Ward began the great work of their lives—the preparation of the Scriptures in the languages of India. Of this work it is necessary to give a fuller account. Carey mastered Bengali, Hindostānī, Sanskrit, Hindī and Marāthī, and during the next thirty-four years he and his colleagues were responsible for the translation or publication of the Scriptures in forty languages or dialects. Among these languages was Chinese. The following is a characteristic example of Carey's diligence. Almost immediately after his arrival he began a study of the Bengali language, in which hardly any literature existed. He translated portions of the Scriptures, and read them to hundreds of natives to test the accuracy of idiom and meaning. He found that a knowledge of Sanskrit was necessary to help him in his work, and he became the second greatest

Sanskrit scholar of his time. Two years before his death he was busy bringing out the eighth edition of the Bengali New Testament. The energy displayed by the "Serampore Trio" is almost incredible. They established a great printing-house and a paper manufactory, and made their own type for the languages in which they published. Carey founded a college for higher education, where he and his assistants laboured. In the meantime Carey was earning £1500 a year as professor at the East India Company's College in Calcutta, the whole of which he devoted to missionary work. Marshman and his wife carried on successfully a school for European children. Thus did Carey and his colleagues send the influence of Christian truth into various parts of India which up till the year 1813 were otherwise inaccessible to missionary influence.

Schwartz and Carey were essentially pioneers. During the lifetime of the latter a period of missionary expansion began. The details of this expansion cannot be given here. It is worth while, however, to try to understand something of the struggles, hopes and fears of those who

Growth of the
Missionary
Spirit.

urged the duty of bringing the Gospel to the people of India. The early efforts of Carey had given birth to the Baptist Missionary Society, and in a rising tide of missionary enthusiasm, there were founded before the year 1800 the London Missionary Society, the Church Missionary Society, and the Scottish Missionary Society, all ready and eager to give the Gospel to India. The door, however, was not yet open. The coast districts of Madras with considerable territories in the interior, the whole northern plain even to the upper reaches of the Ganges, and practically all the west coast—each of these areas supporting vast populations—were administered, ruled and taxed by the East India Company. Carey and his colleagues in the Danish Settlement of Serampore viewed with wistful eyes the immense territories, to the populations of which the Gospel was denied because a Christian Government refused to permit missionary work. Even the Company's chaplains, some of whom nobly preached to the people around them in addition to their labours among Europeans, encountered much opposition from their countrymen.



A CHILDREN'S FEAST

The East India Company's Charter by Act of Parliament came under revision every twenty years. William Wilberforce, whose name will be for ever connected with the anti-slavery movement, and other leaders of religious life in Great Britain, determined that at the next opportunity pressure should be brought to bear upon the Company to change its attitude towards missionary work in India. The Charter was to be renewed in 1813, and before it actually reached the Parliamentary stage, a fierce struggle was fought in the country between the champions of the Company's views and their opponents. On the eve of the decision more than 800 petitions praying that liberty should be granted for missionaries to proceed to India were laid on the table of the House of Commons. The issue united the Christian forces of the country irrespective of denomination. The battle was won, and Wilberforce thus records his feelings after his great speech and victory. "It was late when I got up, but I thank God I was enabled to speak for two hours, and with great acceptance . . . and we carried it, about 89 to 36 . . . I heard afterwards that many good men had

The Opening of
the Door.

been praying for us all night." India was now open to any British missionary who might desire to preach the Gospel. A Bishopric was also established at Calcutta, with the whole of India and Australia as the diocese.

Rapid Ex-
pansion.

For the missionary societies the year 1813 was the beginning of a period of feverish haste and activity. Missionaries were sent out to India, and place after place was occupied. To the supporters of missions it was the day of opportunity. The sin of a Christian power had hindered the Gospel: upon the Church rested the responsibility to go forward and redeem the time that had been lost. To get an idea of what took place we have only to imagine what might happen in a similar situation in Great Britain if it were still unevangelised. Missionary effort would seek out the areas of largest population and importance, and plant in them mission stations. We can well imagine Lancashire being selected, and missionary activities radiating out from Liverpool, with an extending chain of stations along the Mersey and its tributaries, to reach the immense manufacturing populations. An-

other area to be occupied would be the Clyde district of Lanarkshire, and stations would probably also be planted at Leeds, Bradford, Sheffield, and Wolverhampton, and all along the upper reaches of the tributaries of the Humber, to touch the industrial life of Yorkshire and the Midlands. If these areas are multiplied a hundred times, and an effort made to imagine a population more than ten times as great, some idea will be gained of the missionary problem as it presented itself in India after 1813. Great centres and areas of population on the chief highways and waterways and trade-routes had to be occupied. The gigantic basin of the Ganges and its tributaries up to Delhi became the field of operations of the Baptists and of the Church Missionary Society. The Society for the Propagation of the Gospel took over the old missions of the S.P.C.K. in Tinnevely and Tanjore, and opened new centres. The London Missionary Society conceived an even more ambitious scheme. They had already a flourishing work in south Travancore, and a smaller, though scarcely less successful, one near Calcutta. They now planned three great chains of stations

right across India. The first followed the Cauvery and its southern tributary; the second ran along the Penner river, through the Telugu country, to the Western Ghāts: the third, the weakest one, included Calcutta and Benares. In addition, two coast districts on the east and west respectively were occupied. The London Missionary Society had over-estimated its strength, and was later compelled to retire from some of its territories. The Wesleyans, with more caution, proceeded up the Cauvery districts into Mysore, where they hold to-day a pre-eminent position.

Further Pro-
gress.

The work of expansion continued to make progress. The Charter of 1833 threw open the whole of British India to Christian missionaries irrespective of nationality, with the result that American and Continental missionary societies gradually entered the field. The former have shown great activity in establishing missions in unoccupied areas, and the latter in quiet and unostentatious ways have built solidly whatever they have undertaken. In the meantime the older societies strengthened their work, and as new areas came under British rule extended their efforts to these territories

Calamities, such as the Mutiny of 1857 and successive famines, have periodically called attention to the needs of India, and have frequently led to new societies beginning work in the country.

Among those who followed Carey were Alexander Duff, whose educational work in Bengal falls outside the scope of this book; John Wilson, John Anderson and Stephen Hislop of the Free Church of Scotland, founders of missionary work in western, southern and central India; Samuel B. Fairbank of the American Board (A.B.C.F.M.), whose work for the Marāthās will long be remembered; John Newton and C. W. Forman of the American Presbyterian Church, and Robert Clark of the Church Missionary Society, who were pioneers in the Punjab, to be followed later by missionaries of the Church of Scotland. In southern India, Rhenius of the C.M.S., Corrie, Bishop of Madras, and the two Bishops of Tinnevelly, Sargent and Caldwell, were the builders of the Tinnevelly Church.

Such in briefest outline is the story of the impact of Christianity on India. In considering the expansion of missionary

Distinguished
Leaders.

God-fearing
Government
Officials.

effort it must not be forgotten how much pioneer work has been due to the efforts of God-fearing officials of the Government, chaplains as well as laymen. The work of Henry Martyn and his translation of the New Testament into Hindostānī can never be forgotten, nor the work of Heber, Daniel Wilson, Cotton and their successors. Laymen also in the East India Company's Civil Service and Army have done much for the Gospel, among whom are such names as those of Charles Grant, and, in later times, the two Lawrences, Sir Donald M'Leod and Sir Herbert Edwardes.

It is not possible to obtain perfectly trustworthy statistics regarding the missionary forces in India.¹ The round numbers given here may be regarded as a conservative estimate. They refer to India, exclusive of Burma and Ceylon :—

Ordained Foreign Missionaries	1,100
Lay do. . do. .	300
Women do. do. (other than Missionaries' wives)	1,200
Indian Workers . . .	12,000
Indian Protestant Christian Community . . .	854,000

¹ Cf. Appendix F.

The total missionary agency viewed out of relation to the problem of India appears vast. This idea is soon dispelled by a closer examination of the facts. Certain districts, especially those along the southern coasts, have been occupied in the sense that missionary stations have been planted in a number of centres, but this does not mean that the missionary force is in any degree adequate to reach the villages in the surrounding districts. On the other hand, there are immense areas almost as untouched to-day as they were half-a-century ago. Such are the Native States of the Punjab and Bombay, the Uplands and ancient Hindu kingdoms of the Central Provinces, the desert tribes and feudal principalities of Rājputāna, all of which have great territories. Though the population is often sparse, the total number of inhabitants runs into millions. Gwalior, the largest state in the Central Indian agency, has a population of three millions. Sixteen of its nineteen districts are untouched. "At least two out of the three millions are beyond the reach of the Gospel." We turn to the plain of the Ganges, where peace and good government have been

Neglected
Fields.

established for a century and where there is a teeming density of population. In north Bengal only one in a thousand is nominally a Christian, and we are told that "there is one ordained missionary to every two millions of the population." In Bengal, excluding Bihār, there are to-day numerous sub-divisions, each with half a million inhabitants, unoccupied by any missionary.

Bihār.

Bihār itself, with 22,000,000 of souls, is a plea and continual challenge. Nature has endowed its plains with immense fertility, even as its sons have enriched its past with glory and sacred tradition. Its shrines and ancient monasteries speak of the days when, at Gayā, Gautama Buddha sought and found enlightenment and preached his message roaming through its fields. Asoka Maurya consecrated Bihār,—the land of monasteries, as its name implies—to the sacred enterprise of establishing a world religion. Since then its plains and its hills have been the Holy Land of Buddhism. Every year pilgrims flock to it from Ceylon, Burma, and even China and Japan. The people are attractive, their rural life has made them simple and honest, and Hinduism is purer than in



ON THE WAY TO CHURCH



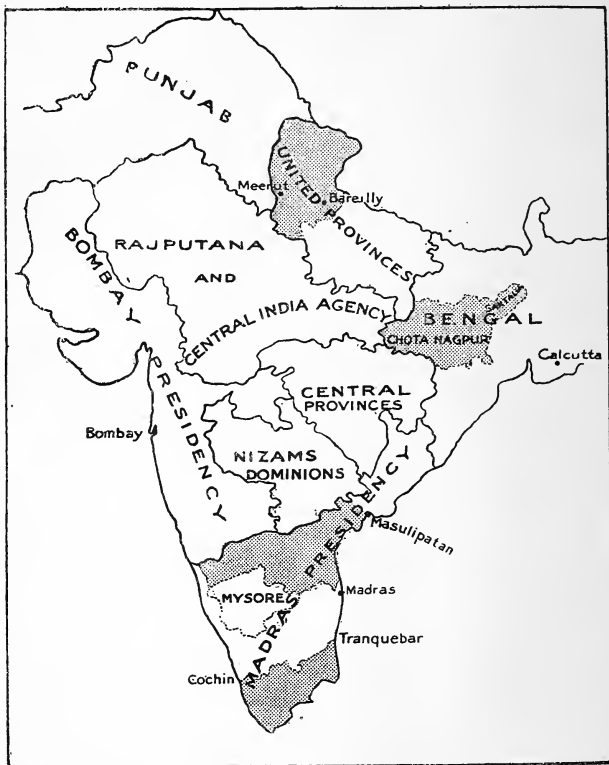
A CHRISTIAN HOME

many other parts of India. As far as Christianity is concerned the country is hardly touched. No fewer than ten districts have no resident missionaries. "In days past," says a recent writer, "great movements have stirred this old land; but the people have yet to see the wonder-working power of the Spirit of God."

The rise of the Christian Church in India is a story of unique interest. As Indian Christianity had its beginnings in the south it is not surprising that its numerical strength should lie in that part of India. This is true both of the total Christian community, including Roman Catholics and Syrians, and of the Protestant community. Two-thirds of the former and half of the latter are found to-day in the south. The Protestant Christians are concentrated in four separate and comparatively small areas. The first or "Tamil-Malayalam" area is the most southerly, heel-like portion of the peninsula, best marked by drawing a line from the eastern port of Tranquebar to the western port of Cochin. The second, or "Telugu" area, is the wedge-shaped portion of country driven in between the two Native States

The Distribu-
tion of
Protestant
Christians.

of Mysore and Hyderābād (Nizam's Dominions). Its base corresponds to the



MAP SHOWING AREAS IN WHICH PROTESTANT CHRISTIANS ARE MOST NUMEROUS.

coast line from a point a little north of Masulipatam nearly up to the city of

Madras. This area is smaller than the linguistic tract known as the Telugu country. The third, or "Aboriginal" area is the Chotā Nāgpur division of the Bengal Presidency with the adjoining Santāl Parganas. The fourth or "Rohilkhand" area is a tract of country occupying the western portion of the United Provinces. It is larger than the administrative division of Rohilkhand and includes for our purposes the districts of the Meerut division. The following table will indicate the distribution of Protestant Christians :—

1. Tamilo-Malayālam area	213,946
2. Telugu	230,838
3. Aboriginal	79,732
4. Rohilkhand	94,752
	<hr/>
	619,268

The Protestant Population of the rest of India	235,599
	<hr/>
Total	854,867

The growth of the Church in the four areas referred to has been in the main the result of movements which to the mind of some have recalled the early days of ^{Mass Move-}ments.

Christianity when thousands were added to the Church. To the student they raise great issues. They may also shed much light on the future progress of Christianity in India. These movements have been termed not inappropriately "mass movements." The remaining paragraphs of this chapter will be devoted to a consideration of these movements. Other results of the influence of Christianity upon India will be dealt with in a succeeding chapter.

The Tamilo-
Malayālam
Area.

The Tamilo-Malayālam area includes Travancore and Tinnevely, where the Christian Church saw its first beginnings under Schwartz. The adherents are almost exclusively Shānān (or Shanār) by caste. The caste is not easy to place in the social scale. It is not the lowest, and yet to ordinary Hindu society the Shānān is unclean, and is prohibited from entering the temples. Among the members of this caste Christianity is firmly rooted. The Shānān community, Christian and non-Christian, in Tinnevely amounts to nearly 450,000, one-third of whom are either Roman Catholic or Protestant Christians. For the best account of the Shānān people and the Christian Church we are indebted

to Bishop Caldwell, the greatest Indian missionary of the S.P.G. The movement towards Christianity began in the days of Schwartz, whose helper Satthianādhān visited Tinnevelly and instructed a large number of people, no fewer than 4465 adult persons being baptised during the next twenty years. The baptisms became so rapid that Jānicke, visiting Palamcotta in 1792, said, "There is every reason to hope that at a future period Christianity will prevail in the Tinnevelly district." But within the next few years the Church declined, owing to lack of pastoral care. In 1825, a thousand families were under instruction in the mission of the C.M.S. Four years later this number had risen sixfold. In 1841, 2000 were baptised in one district, including all the members of seven large villages.

Pettitt of the C.M.S. tells us a strange story of some villagers who were under instruction. The Brāhman landlord, hearing of this, summoned the headmen and charged them with having gone to "learn the Veda." While protesting their innocence they admitted that certain of their number had been guilty. The Brāhman

Conversion of
an Entire
Village.

interrupted their apologies. "I see," he added, "that some of you have an inkling for Christianity and so we shall have quarrellings and disturbances in the village and no peace, a state of things which I will not allow. Hear my decision therefore. If you all like to remain in your religion, remain, but if you prefer to become Christians I have no objection. In that case you may turn your devil temple into a church." The whole village was baptised two months later, and the temple became a Christian place of worship.

Results of the
Famine of 1877.

The Church continued its marvellous increase. In 1851 Bishop Dealtry visited Tinnevelly and confirmed 4000 people. The high-water mark in the history of the Tinnevelly Church was reached in the year 1877. That year has been made ever memorable by the great famine which desolated the south. Ordinary missionary work was retarded in a heroic effort to save human life. Relief was rendered to Hindu and Christian alike; hundreds were saved from starvation and death. In a few months 30,000 Shānāns placed themselves under Christian instruction, not so much with a view to material gain as that they

had felt the attractive power of love. "The conviction prevailed" so wrote Bishop Caldwell, "that whilst Hinduism had left the famine-stricken to die, Christianity had stepped in like an angel from heaven with its sympathy to cheer them with its effectual succour." The Christian Church, including adherents under instruction, numbered nearly 100,000 souls.

Missionary work has been carried on in south Travancore since 1805 by the London Missionary Society with similar results among a caste closely allied to the Shānāns of Tinnevely. A Church, including to-day over 60,000 adherents, represents the outcome of this work. Less extensive movements towards Christianity among a few of the lowest castes have added to the strength of the Church in the Tamilo-Malayālam area.

These movements have not been confined to the Tamil country. Further north in the Telugu country one of the most marvellous ingatherings took place. For nearly forty years the American Baptists had worked in the Nellore district. The results had not been such as to give much encouragement. Then came the great famine of 1876-1878. Upon the missionaries and their helpers

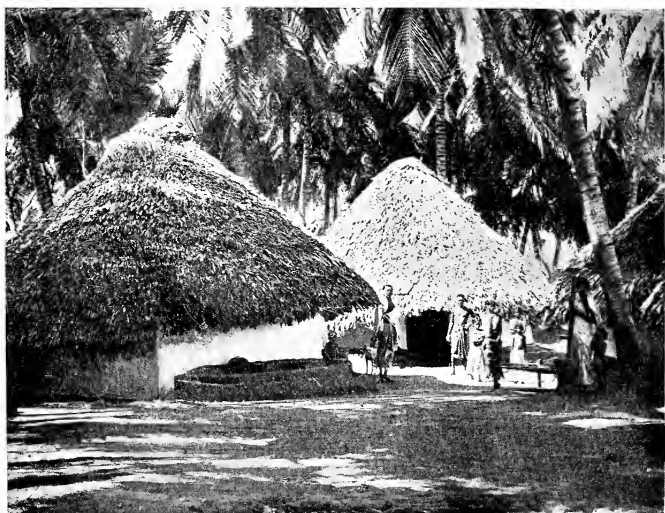
Work of the
L.M.S.

The Telugu
Area.

fell the heavy burden of distributing relief. To give work to the people the Madras Government constructed a canal through the district. Mr Clough, one of the missionaries, contracted to obtain labour to construct three and a half miles of this canal, and gathered the people in the adjacent district by hundreds. He appointed as overseers his "preachers, teachers, colporteurs and others." During the "intervals of rest" the people were gathered together and instructed. In these days of trial and darkness the message was brought to thousands. The scene must live in the minds of those who witnessed it—the parched and barren country, the great mounds of earth, as they were heaped high up on either side, the thousands of men, women, and even children who added their share to the work. The Christian camp consisted of five hundred huts built of bamboo and palmyra leaves, and "upwards of three thousand coolies, besides old men and women and small children, who were supported gratuitously." The coolies were constantly changing. The wages paid enabled some to betake themselves to their own homes. When the



A NORTH INDIAN VILLAGE



A SHANAN VILLAGE IN TINNEVELLY

famine was over, the camp was broken up and the coolies scattered themselves all over the country. The message sowed in such surroundings was not lost, and the love and sympathy of those six months brought a great ingathering. It is not for us to decide whether the motives of those who desired baptism were the highest motives, but thousands desired to become members of the Christian Church. After the famine was over many requests for baptism were made. So persistent were the demands that the missionaries could not refuse. On the 3rd of July 1878, 2222 men, women and children received the sacred rite. Before the end of the year 9606 converts had been received into the Church. The Church in Ongole rose to 1204. A year later Mr Clough reported that he had visited the Ongole field. "I visited ninety-eight villages, where our people live, saw delegates from perhaps one hundred other villages, and baptised one thousand and sixty-eight persons on profession of their faith in Christ." It is estimated that no fewer than 10,000 were gathered into the Church. The Church continued to grow, and by the end

of 1882 the Ongole field had 20,865 members.

Further
Accessions.

“In 1890,” says Rev. David Downie, “another remarkable movement took place, resulting in the largest number of accessions since 1878. The quarterly meeting at Ongole was an unusually large one, and before it closed 363 were baptised. The interest was unusually great, and as large numbers were reported ready for baptism . . . a second meeting was called. On the latter day 1671 were baptised on profession of faith. By the first of March 1891 this number was increased to 4037. At Cumbum some 3500 were baptised between October and March. . . . The total accession will not fall far short of the great ingathering of 1878.”

Aboriginal and
Rohilkhand
Areas.

We have sketched two extraordinary movements. Lack of space precludes us from giving a detailed account of the movement in the “Aboriginal” and “Rohilkhand” areas. The movement in the latter area was the most marked feature in the decade from 1892 to 1902. The Methodist Episcopal Church of America shows in this area an increase from 20,000 to 90,000 adherents. Even more striking was the increase of

communicants from 9700 to over 52,000. In the "Aboriginal" area there is a steady movement towards Christianity. A fact recorded in the Bengal Census Report sheds an interesting light upon it. The greatest accessions to Hinduism, Muhammadanism, and Christianity took place precisely in the same part of the Province, namely in the Chotā Nāgpur division. In other words, the aboriginal people are being influenced by three competing religions. Whole tribes, which in 1891 called themselves non-Hindu, in 1901 returned themselves as members of a Hindu caste, having within ten years attached themselves to Hinduism as a regularly constituted caste. Islām and Christianity have met with similar successes, whole populations taking refuge within their pale.

The movements referred to are the larger ones. Many smaller ones have taken place, or are still in progress. In the Bengal district of Krishnagar a movement on which large hopes were built reached its height in 1838, but has since completely ceased, and shows no signs of going forward. Movements are taking place among the Chuhrās, Other Movements.

or scavenger caste, in the Punjab, and among the Māngs and Mahārs in the Bombay Presidency. From the latter caste the mission of the American Board (A.B.C.F.M.) has had large accessions.

Features of
Mass Move-
ments.

All these movements to which reference has been made have certain elements in common. First, there is the very obvious one, that the converts do not come as individuals but in numbers. Whole villages, as we have seen in Tinnevelly, and the same thing is probably true elsewhere, have become Christian. The secret of such movements lies in that communal spirit which caste has so emphasised, in virtue of which persons do not live as individuals, but as parts of their caste or tribe. "However convinced of the truth of Christianity," says Bishop Caldwell, "they may be, they can rarely be persuaded to act upon their own convictions independently of the course of conduct adopted by their neighbours. They prefer to wait till a party has been formed, and if the party becomes tolerably strong, it then not only dares to act for itself, but often brings with it the entire village community. When a movement of this sort is in progress no-

body likes to anticipate his neighbours and nobody likes to be left behind.”

Another characteristic of these mass movements is that they confine themselves to a single caste or tribe. In Chotā Nāgpur and Santālia the aboriginal races have been swept into the stream. In Rohilkhand the Chamārs or workers in leather and the Chuhrās, *i.e.* the scavenger or sweeper caste, have been thus influenced; in the Telugu country the Madigās or leather-workers, and the Mālās, who rank higher in the social scale than the former and form the bulk of the agricultural labourers. In the Tamil group the Shānāns are “the chief Christian staple.” The Shānān is the palmyra¹ climber and toddy-drawer of the south. Up to the year 1857, when the Christian community in Tinnevelly numbered 50,000, only 1000 persons belonged to the better Sūdra castes, such as the Vellālās, and only one Tinnevelly Brāhman was known to have been baptised. Thus picturesquely did Caldwell describe the invariable concomitance of the Shānān and Christianity. “Hitherto from a variety of causes,” he writes, “Christianity

Confined to a
Single Caste.

¹ A south Indian Palm.

and the palmyra have appeared to flourish together. Where the palmyra abounds, there Christian congregations and schools abound also, and where the palmyra disappears there the signs of the Christian progress are rarely seen."

Resulting
Drawbacks.

The disadvantage of this identification of Christianity with a single caste is illustrated in the following incident recorded by a Bengali evangelist working in the "Rohilkhand" area, where such large accessions have taken place from two particular castes. "In most villages," says this Christian worker, "they think that Christianity is only the religion of the sweepers . . . the people kept themselves at a safe distance from us to avoid pollution by touch. After a few days we discovered that they had never known a Christian of this country who was not a sweeper. . . . A young Brāhman followed us one afternoon after preaching and purchased an Urdū New Testament. We saw him following us in the midst of taunts and reproaches of his village people, some calling him 'Bhangi' (sweeper)."

The Fruits of
Famine.

National calamities such as famine have brought in their train large adhesions to

the Christian faith. On the other hand all these movements have been preceded by years of patient work. On occasions where special love and sympathy were shown there followed a movement towards Christianity.

These movements on the whole have given very encouraging results. Indigenous Christian communities are being founded, with a higher code of morals and with better education than their neighbours. The Shānāns have shewn administrative ability, and have proved their capacity to bear financial and other responsibilities in the support of their own Church. Nothing can be more refreshing than to wander into the midst of these humble, simple and honest folk, see them in the great churches which have been built to afford them accommodation, and witness their offerings of grain, poultry, or garden produce. On some high festival it may be a favourite goat, or even a cow which these Christian labourers consecrate to God for the purposes of the Church and His work.

These great movements are confined to particular areas, and all are not continuously in progress. Indeed the older ones

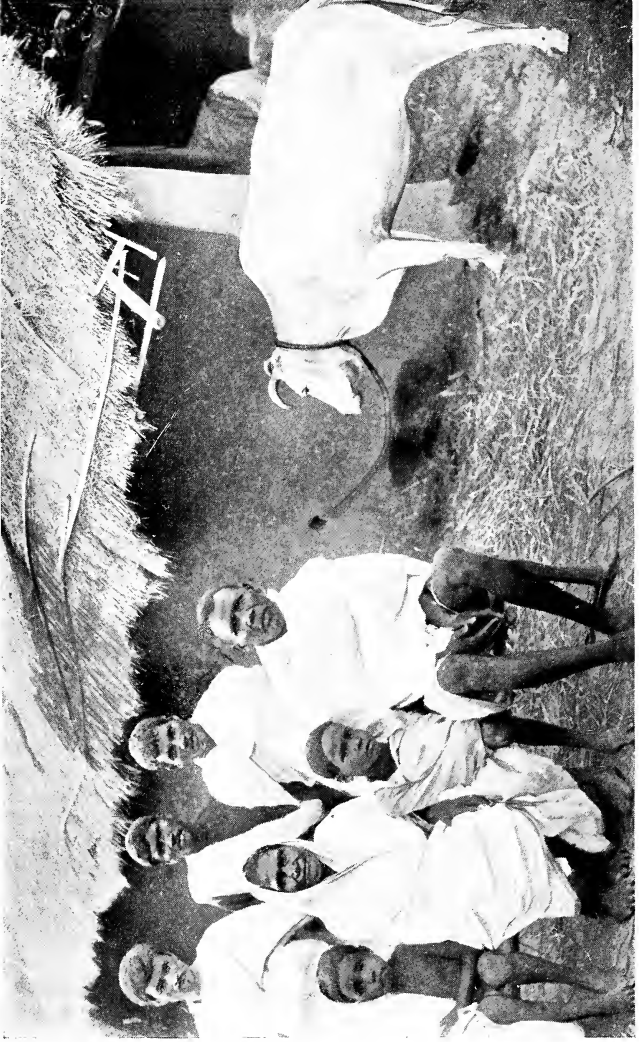
Results of Mass Movements.

Their Limited Extent.

seem to show signs of retrogression when there are no powerful causes operative to urge them forward. The total results may be great, but compared with the mass of the population they are small and insignificant.

Hindu Society
Still Largely
Untouched.

Furthermore it is questionable whether these movements have much effect in influencing the great bulk of Hindu Society. Castes in India are rigidly self-contained units in the social order. What one caste does has little or no influence on other castes, and this is especially true where the lowest are concerned. An illustration may help us to understand how this comes about. If all the foreigners in London, such as waiters in hotels, hair-dressers and others, whose lives are lived under conditions of poverty in the East End, were to accept a new set of ideas or change their faith, what influence would it have on the bulk of the people in London? The adoption of a new faith or political creed by a body of aliens, whose interests and habits of thought are different from those of the mass of the people and who have not the franchise, cannot have any far-reaching effect on British public opinion.



A CHRISTIAN FAMILY AND THEIR OFFERING

Some may be disposed to question the truth of this analogy, and it leaves out of account certain important facts. It must be remembered that the classes among whom the mass movements have taken place form a very large section of the population of India, amounting to one-sixth of the whole ; and that the children and grandchildren of the out-caste converts exert an increasing influence in the national life. Moreover, while the conversions from the higher castes are comparatively few and represent no large movement, yet such converts taken together make an important community, and some have been men of marked influence. At the same time it would be foolish to shut our eyes to the fact that, so far as accessions to the Church on any large scale are concerned, Hindu society in the strict sense is still practically untouched. The sturdy peasant who ploughs his fields, the grain-dealer who sits cross-legged in his little booth in the village street, the merchant, the village scribe, the Brāhman, as yet remain unchanged. To reach them with the Gospel of Christ, to lead them into the Christian fold, to so endue them with the

spirit of love that Shānān and out-caste become their brethren in Christ, is the problem which the Christian Church has to solve.

QUESTIONS FOR CHAPTER V

1. What is known with regard to the early beginnings of Christianity in India?
2. What share had Denmark, Germany and Great Britain respectively in the work of the Danish-Halle Mission?
3. Compare the lives of Schwartz and Carey in respect of the conditions under which their work was done, and the characters and methods of the two men.
4. Describe exactly the advance in the work of evangelisation which was made in the year 1813 and the years immediately following.
5. If a hundred new missionaries were being sent to India, how would you propose to distribute them over the country in view of the facts given in this chapter? (It may be assumed that the missionaries are connected with the societies working in the fields where the recruits seem to be most needed.)
6. With reference to each of the four areas in which Christians are most numerous, state the reasons which have led to the rapid growth of the Church.
7. If you were a missionary, and a mass movement should take place in your district, what would probably be the chief problems requiring your attention?
8. In what respects do the facts mentioned in

this chapter show the system of caste to be a hindrance to the evangelisation of India?

9. In what respects do they show it to have helped the growth of the Church?

10. To what extent does the analogy¹ of the acceptance of a new faith by foreigners in Great Britain seem to you to be applicable to the situation in India?

11. Give as clear a summary as possible of the work which has already been accomplished for the evangelisation of India, and of the extent and nature of the work that still remains to be done.

REFERENCES FOR FURTHER STUDY

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Schwartz and Carey

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CHAPTER VI

PROBLEMS AND METHODS

Problems and
Methods.

THE evangelisation of India is beset with difficulties so serious that to predict its ultimate success is to make no ordinary demand on the faith and loyalty of the Christian Church. For nearly a century large sections of the people have been open to new influences, yet the day of triumph appears to be indefinitely delayed. Perplexing problems emerge at every stage. It is the necessity of dealing with these problems that has given rise to the various methods of missionary work.

The Inaccessibility of the
People.

In the very first stage the difficulty of the inaccessibility of the people has to be overcome. The problem appals us by its magnitude and complexity. To begin with, there is the purely physical difficulty of reaching the people. This was impressed upon us when we considered the vastness of the country with its countless hamlets and villages—those self-centred,

self-contained communities which are the bulwarks of conservatism. Still greater and more comprehensive is the social and mental inaccessibility of the people. Take, for example, the visit of a missionary to a village in Central India, that very neglected portion of the country. In size the village may approach a small town. On the advent of the strangers a crowd gathers, curiosity is awakened and the objects of it are scrutinised. A hymn is sung, an address given, perhaps a few books are sold, and the missionary passes on to the next village. The people were accessible in so far as they heard and saw, but the final test of accessibility lies elsewhere. It is not merely the ears of the people that the preacher has to reach but their minds, and their minds are closed by a wall of prejudices.

The general attitude of the people to Christian preaching is one of antagonism. It does not need much imagination to see why there should be this opposition. The missionary comes apparently as the enemy of the ancient Hindu faith. His aims seem to threaten its institutions, which to the vast majority of the people are their most sacred heritage, on which their hopes in

The Barrier of
Prejudice.

life and in death depend and to which they cling with exceptional tenacity. Behind the missionary is the whole strength of British Rule, making his person inviolable. His presence brings defilement. The flesh of the sacred cow forms his diet, and to the ignorant strong wine is his drink. In the eyes of the people he is the habitual companion and champion of the low-castes, whom the Hindu sense of ceremonial purity keeps without the village site. Indian Christian Evangelists do not suffer from all these disadvantages, but on account of their connection with the European and as those who have broken with the Hindu social system they have to face difficulties almost equally great.

Absorption in
Daily Toil.

The whole motive of the missionary is misunderstood. Indeed the failure of the people to understand what he desires and longs for is to him the hardest trial to bear. To the mind of the peasant religion is the affair of those who have leisure and who can afford to turn away from the world and to forsake a life of work and labour. A lady missionary in the Telugu country relates how, on telling some women that her object was to teach them the truth, she was met

with the following retort: "Yes, it is true. But what is the use of all other things if you have not money to buy rice with and live? And how can we fold our hands together and pray, 'Swami! Swami!' when we are poor and have to work all the time?" In response to appeals to turn to Christ and accept Him answers like the following are given: "What shall we gain by this?" or, "Will you provide for us?" A Christian convert is often asked: "How much were you paid to change your faith?"

A certain writer speaks of the "Mental Seclusion of India," and asserts that the Indian mind is inherently different from the European mind. Literature abounds with references to the sphynx-like attitude which India presents to the European observer. This fact, although the emphasis laid on it is often exaggerated, gives rise to a very real problem in the work of evangelisation. The Indian mind has developed along different lines from the European, and hence its conceptions seem so different. Phrases and terminology which are simple enough for Christians may have another meaning, or fail to convey any meaning at all, to those

Mental
Differences

brought up in a different environment and inheriting different traditions.

The idea of "sin" has to the Christian a personal meaning. It is he individually who bears its guilt. To the ordinary Hindu the idea represents a breach of caste law. So long as he remains a member of "caste" and has a regard for its ordinances he feels safe. The man who tells a deliberate falsehood without realising its heinousness would consider his salvation imperilled if he were to eat with another whose caste was lower. Every missionary report records in no uncertain terms the problem which is being continually faced—the failure on the part of the people to realize the guilt of sin. To take another example, the idea of salvation is conveyed in some languages by a term which means emancipation, that is freedom from the cycle of birth and death. These differences of thought and training seem to separate Hindu and Christian by a great gulf, the one with his clear-cut conceptions of sin, righteousness, salvation, and justification, the other with his whole character, temperament, and stock of ideas built on a nebulous pantheism. The bridging of

Different Ideas
in and
ation.



A MISSION HOSPITAL



PATIENTS AND THEIR FRIENDS

the gulf appears often to be a hopeless task.

The attempt to solve these problems results in the missionary methods of which so much is heard. The missionary has sought, and must continue to seek, some means by which he may disarm suspicion, gain the confidence of the people, find some pathway into their minds, and give expression to ideas which they can clearly grasp and appreciate.

Methods of Meeting these Problems.

The mission station with its two humanising influences of the hospital or dispensary and the school is the great means of disarming suspicion and of changing an attitude of antipathy to one of friendliness. The mission hospital or dispensary is for this particular purpose the greater force of the two. While only one in twenty of the 10,000 mission stations and out-stations has a medical institution, over two millions of people come under the influence of these hospitals or dispensaries. The influence of a hospital is extraordinary. It reaches far and wide, its constituency is drawn from whole districts, and with its name benevolence is always associated. Thus tersely does the historian of the London Missionary

Medical Work

Society state the value of medical missions :
“ As knowledge of the Indian people and their customs increased it became evident that western medical skill might open a wide and effectual door into the hearts and minds of the natives. . . . The missionary goes to them with a message which from its very nature and terms must arouse the deadly hostility of all that is native and characteristic within them. The medical missionary through the channel of a body healed, of a pain banished, of a crippled faculty restored, starts at a much greater advantage.” In 1838 a medical man belonging to this Society began work in Travancore. “ People of every caste, even the Brāhmans ” he recorded, “ flock to me for advice. I have free access to all and have great reason to believe that good will be done.” Special reference to medical work by women and for women is necessary, for its influence is even more profound. It touches the family life very closely and thus ultimately reaches the men belonging to the households helped. The medical mission work done on the north-west frontier by the Church Missionary Society deserves special attention. It is the only

method that has been devised to reach the untamed border tribes with any degree of success.

The second institution of the mission station which has been referred to is the school. Like the hospital it is a very valuable means of overcoming the prejudices and inaccessibility of the people. It does this in two ways. It serves as a means of contact with the parents of the children. Its privileges are sought by the more influential leaders of public opinion, and thus it is a means of access to those who could not be reached otherwise. Still more important is the opportunity which it affords of gaining the confidence and affection of the pupils, and bringing them into daily contact with Christian truths in their impressionable years.

The mission schools and colleges have a total of nearly half a million scholars. Many thousands—probably the majority of the pupils—pass through a mission school without being influenced in any effective measure towards Christianity, although they read the Bible and some learn to entertain a feeling of reverence for Christianity and Jesus Christ. The education and

Mission
Schools.

Results of
Educational
Work.

the moral influence are good, but further they do not seek and do not receive. Yet sometimes the deeper chords of Hindu religious life may be touched. Many an educational missionary will speak of his experience of an eager face and an attentive eye, of the visits that were paid to him after school or college hours, of occasional heart-searching conversations, of earnest correspondence about religious matters. Not often is there an advance beyond this stage. The boy becomes a man and a member of Hindu Society. He is usually friendly, but as a rule the old desires and ideals are crushed and overlaid by the things of this world. The greatest need of educational missionary work is workers whose object will be the making of "a supreme Christian impression rather than a diffused Christian atmosphere." The instruction in mission-schools is necessarily largely secular, efficiency is demanded in return for government grants, only a fraction of the time can be given to what is termed "Bible teaching" and the most direct Christian influences cease when this is over, save perhaps for a Sunday school class which most pupils attend. The absence of larger

results from missionary education has not been owing to any lack of soundness in the method. It has been due largely to the insufficiency of the forces engaged in the work. The missionary himself is often too overwhelmed with other duties to devote sufficient energy to the spiritual side of the work. He has often to content himself with non-Christian teachers. The full harvest from missionary schools will be reaped only when the Christian forces are strengthened by doubling, if not quadrupling, the workers, both European and Indian, at present available for this particular work. Even as it is, mission schools have exerted a far-reaching influence. It would be a great mistake to estimate that influence merely by the results in baptism. They have been slowly creating an atmosphere favourable to Christianity, and have left a deep mark on the lives of hundreds of pupils who have not taken the final step of public profession of Christianity.

Considerably older than the educational methods of missions is the method of literature. The first German missionaries, and in fact all pioneer missionaries, attempted

a translation of the Scriptures. The work began with Ziegenbalg's and Schultze's translations into the Tamil, and later the heroic efforts made by the "Serampore Trio" to give the Scriptures in the various tongues of India. Land-locked on almost every side by British territory in which they were not allowed to propagate the Gospel, they determined to appeal to India by the printed page. Hence that strenuous endeavour and feverish haste with which Carey, Marshman and Ward incessantly laboured. Imperfect though many of the translations were, some of them formed the basis of later revisions. At the time of Carey's death the Bible "was published in six of the Indian languages, the New Testament in twenty-three more of the Indian languages, and portions of Scripture in ten languages in addition." To-day translations in more than fifty languages exist. Perhaps the difficulties of a translation and the need for frequent revision are best shewn by the Urdū or Hindostānī version of the Bible. The New Testament was completed in 1741 by the German missionary Schultze, and published by the University of Halle. In 1808,

Henry Martyn finished a fairly correct and idiomatic translation, which was revised by various committees subsequently. During 1844, a translation of the Bible based on that by Henry Martyn was published. A Baptist missionary next made a translation which appeared three years subsequently. Over twenty years later Martyn's translation was revised. In 1892 the version was again revised, a first edition of the revised New Testament appearing in 1900.

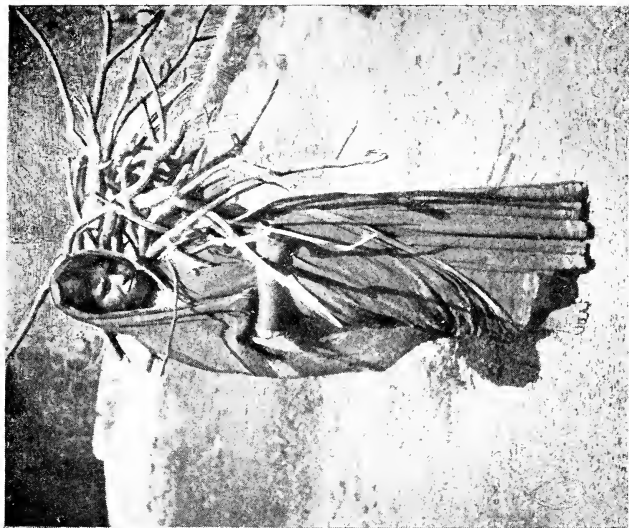
To the labours of many missionaries, and especially to their conscientious accuracy and appreciation of Indian idiom some very faithful and literary translations of the Scriptures are due. The British and Foreign Bible Society, up to the year 1853, had published nearly 16,000 copies of the Scriptures in three languages of India. Up to the end of 1906, in the ten chief languages of the country over 16½ millions of copies had been published. This total leaves out of account the nearly two score other languages of India in which this Society has published translations. The deep and far-reaching effect of the Scriptures can hardly be calculated. That

Influence of
the Scriptures.

they influence the majority of those into whose hands they fall can scarcely be asserted. Yet occasionally the effect of the message is profound. The following story told in Dr Smith's *Life of William Carey* throws some light on what the influence may be. Seventeen years after Carey had finished his first translation, "when the mission extended to the old capital of Dacca, there were found several villages of Hindu-born peasants who had given up idol-worship, were renowned for their truthfulness, and, as searching for a true teacher come from God, called themselves 'Satya-gurus.' They traced their new faith to a much worn book kept in a wooden box in one of their villages. No one could say whence it had come; all they knew was that they had possessed it for many years. It was Carey's first Bengali version of the New Testament." In addition to translations of the Scriptures, numbers of Christian leaflets, tracts, and a few periodicals are issued and distributed over large areas.

Orphanages.

The uncertain element in all Indian affairs is famine. It places on the administration a tremendous burden both of



ORPHAN GIRL GATHERING WOOD



A GROUP OF ORPHANS

money and responsibility. It diverts the ordinary course of missionary work. Yet it opens up new avenues of influence and gives the missionary and his helpers great opportunities for succouring the people in their dire need. In one province alone two missionaries were responsible in 1897 for a thousand children. The Rev. A. Campbell reported that in a little over six months he and his assistants had ministered to the wants of eight thousand people. As a permanent heritage of Indian famines there are a hundred and five orphanages conducted by Christian Missions, with seven thousand orphans in them. These figures include only institutions with fifty or more children. Scores of others exist with a much fewer number in each. We may safely say that Protestant Missions have on a moderate estimate ten thousand children whom they are rearing. The United Free Church of Scotland alone has within the past seven years spent over £60,000 on famine orphans. The orphanages have not yielded all the results hoped for. The great difficulty is to bring strong vigorous and moral influences to bear on the children individually. Their environment is neces-

sarily somewhat artificial. In recent years better results have been achieved in some parts of the country by placing the children in selected Christian homes. The responsibility of rearing thousands of orphan children has imposed on missionary workers a heavy burden which has been cheerfully undertaken. This work of Christian benevolence has brought home vividly to the minds of the people an idea which Hinduism lacks — a sense of the value of human life. The far-reaching influence of this message is seen in the fact that in imitation of the Christian institutions orphanages have in recent years been founded by Hindus themselves.

The Mission Station is the chief centre of activity in a district. It is the base from which operations are directed, and the headquarters of the medical and educational work. It is the centre from which a pastoral care is exercised over the Christians in the surrounding villages. Round every station is a certain definite area of country, with rarely more than half-a-dozen out-stations. The local care of the latter is entrusted to native workers usually termed "catechists" or "readers." The

The Mission
Station as a
Centre.

chief means of contact with the people is the hospital or school, just as in England the Sunday School child is often the means of introduction to the parents.

Every year the missionary sets apart a *Itineration*. certain season for travelling round part of his district with its hundreds of villages, in which regular preaching has been impossible. When he arrives at some hamlet, an introduction to one or more people is not a matter of difficulty, if the hospital at the mission station has been doing effective work. A father or mother, a brother or sister, in whom the attention and care of the hospital have worked wonders, will have made the whole village eager to see the faces of those who possibly may become their benefactors. Perhaps the missionary himself carries a chest of medicines, and the men, the women and the children come flocking for relief. The local school for caste or non-caste children has to be examined and inspected, and verdict passed on its efficiency. The few Christians—usually of the poorer and humbler sort—are catechised and further instruction is given them.

Reaching the
Women.

The woman missionary gets her opportunity with the women in their households. It may be the plaintive notes of a hymn sung to a familiar melody, or a story which has an underlying meaning, that holds the attention of the assembled women in the courtyard of a friend's house. The lives of many women are so sombre; the death of a favourite child, the waywardness of a husband or the prospect of being left a widow with all the terrible accompaniments of that position cast a deep shadow over the lives of many. A word of sympathy and comfort has often brought much joy and light into the hearts of these lone creatures, and made them more receptive of the truth of the love of Christ. These opportunities rarely come with the men, who are often most easily reached through their wives. The woman missionary's opportunity, if she have the gift of sympathy and tact, is boundless.

Zenana Work.

The women of the upper classes in many parts of India are shut up in zenanas and must be visited in their own homes. Zenana work is confined for the most part to the cities and the small towns and larger villages where the wealthier families

have their residence. To such families women medical missionaries and teachers have more or less access, and often friendship or intimacy springs up. The visitation is usually undertaken on the condition that religious instruction will be permitted. Here again, if the reception is at all cordial, influences may be set to work which will touch the male members of the household.

The religious fairs afford a special opportunity for the preaching of the Gospel. Preaching at Fairs. Usually they are held at some sacred spot in the vicinity of a tank, on the banks of a river, on a hilltop, or round some local shrine such as the grave of a saint, the memory of whose good deeds and the abiding virtue of whose tomb to cure diseases or grant a boon make it an object of reverence. At such places thousands of men and women will gather. To most it is a time of recreation and a welcome change from the weary routine of life. Booths are erected where vendors of food, toys and trinkets carry on business with hundreds of customers. Many bathe in the sacred waters, and make their offerings to the shrine desiring some boon. A

mother will ask for a son to be the stay and support of the family and to perform the last funeral rites for his aged parents. A few come seeking rest and peace, such as those whom life has saddened, desiring to expiate the sin which has led to their sorrow. The annals of Indian rural life are full of the stories of such who seek and yet never find. To the local fairs of the people the Christian evangelist travels. He too sets up his booth. A little music and a few hymns will gather the crowd, often good-humoured and willing to listen but rarely open to conviction. Questions will be asked, serious and trivial; then the crowd melts away unimpressed and untouched save for the diversion that has been enjoyed. Every Indian crowd has its emotions touched by a hymn and takes delight in a religious argument.

Seekers after
Truth.

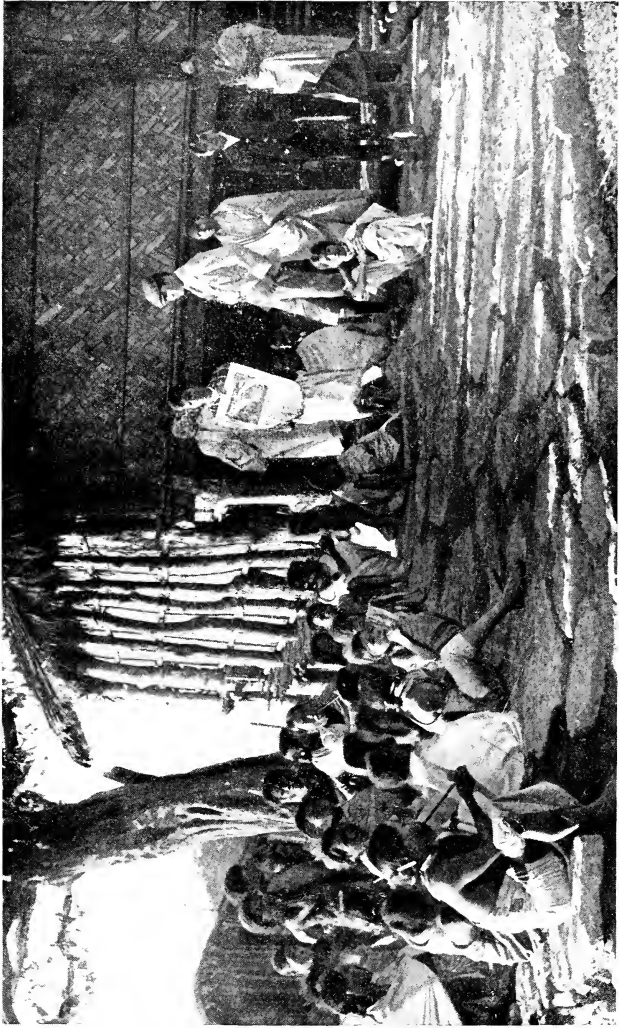
Occasionally however, the heart of some seeker is laid bare and one of the under-currents of Indian religious life revealed. Missionary reports often record such incidents in the work. Thus on a single page of a recent report, an Indian evangelist gives his experience of two great religious fairs near the city of Agra. At one a high

caste, prosperous Hindu slipped unostentatiously into a service and was deeply impressed by its simplicity and purity, contrasting markedly with the elaborate and meaningless ritual with which he was familiar. Another seeker was an ascetic who had once been a medical practitioner. "He once held a Government post, but there was something which impelled him to throw up his lucrative appointment and become a *sannyāsi* in order to attain the perfect bliss of the soul. He came to me as an advocate of Vedāntism, and after daily talks of an hour or so during Mela days he asked for a Bible. I was greatly struck with his frankness and simplicity of motive." On this same occasion the evangelist met a company of seven mendicants, who called themselves Christians. The leader claimed to be Christ, "because, he said, 'Christ dwells in me,' and he supported his claim by a verse from St John's Gospel. He had a wooden sword hanging round him which he called the 'sword of the spirit.'" Superficial though his knowledge was, it was religious enthusiasm which had swept him and his followers into the ranks of religious mendicancy. At another fair

the evangelist tells us of one whose earnest and attentive look attracted attention. He accepted a tract which shewed "the futility and vanity of bathing in the Ganges with the object of washing away of sins and obtaining heavenly bliss," and after four days returned seeking instruction. He had once been a soldier in the British army, rising to the position of corporal, but after ten years of service had sought his discharge to become a religious mendicant. In spite of much persecution he was baptised. The preaching and presence of evangelists at the religious fairs of the people are amply justified. Christianity is brought near to the people, and instances are recorded in which a sentence or two from an address have been repeated in a distant home and have brought forth fruit. Such preaching affords an opportunity of attracting the true seeker.

The People's
View of
Mission Work.

The inaccessibility of the people is the cause of much heart-searching. "Am I getting near the people?" is a question the missionary often puts to himself. It may serve some purpose to attempt to take the view-point of the people and enquire how the machinery of missionary effort



VILLAGE PREACHING

appears to them. The institutions of Western Christianity are alien to the genius of the people. If it were possible to conduct a pious Hindu round a mission station, with its extensive grounds, large hospital buildings and schools, and the mission house in the centre, he would not feel instinctively that this was a religious institution. "Yes," he might reply, turning to the missionary, "this is a philanthropic place, you will accumulate much merit and in the next life you will be born a Brāhman or god." The people look upon the missionary as possessed of unlimited means, and therefore in a position to indulge in acts of benevolence for which he will reap the reward in some other existence. They feel that he is their friend, and in times of trial and suffering they turn to him for support. But he does not represent their religious ideal. This ideal is not one which the peasant as a rule contemplates as possible for himself. The materialism engendered by his cares and sordid poverty preclude any such idea. But the ideal which he cherishes in his heart as the highest expression of the religious life is that of the philosopher and ascetic.

Nobody can fail to be impressed by the fact of the enormous power wielded in India by the Sādhu or professional ascetic. In life he is an object of reverence. After death his tomb may become a shrine to which thousands of pilgrims will flock to ask a boon. Nearly five millions of ascetics live on the alms of the people. Ash-besmeared and having the scantiest of clothing, their familiar forms may be seen in every part of the country—by the banks of a river, among the ruins of some ancient shrine, without the gates of the city, or taking their rest beneath the shade of a *pipal* or many-limbed banyan tree. Among their ranks are harboured some notorious criminals, and many are themselves moral wrecks. Yet to them the unstinted reverence of the people is paid. The ascetic has broken with the world — at least his appearance gives him that character. In the history of Indian religions the ascetic has a pre-eminent position. Ascetics like Sankara, Rāmānand, Kabīr, and Tulsī Dās gave India a great spiritual message. The imagination of the people is captured by such leaders. A few of them become

the spiritual guides of a select number of followers whom they nurture in the faith, and upon whom by visitation and exhortation they leave a strong impression.

The methods of Indian evangelisation are at variance with the Indian ideal, and the Church seems to lose in consequence. The possibility and desirability of missionary societies adapting their methods to the Indian ideal have been questioned. The reasons urged against such a course seem to be final. The foreign missionary has to contend against the influences of the climate, and for him asceticism such as the people understand is well-nigh an impossibility. Although he lives as simply as possible and denies himself many things, yet his life is immeasurably above that of the ordinary peasant. The advisability of adopting the ascetic life may also be questioned on the ground of principle. The assumption in the Indian mind is one that belittles the value of this present life. The Hindu in his highest moments would assert that life is an evil and not worth developing. Can the Christian Church accept such a view? Would the Church by adopt-

Its Relation to
the Problems of
Evangelisation.

ing methods of asceticism be regarded as giving its adhesion to this erroneous principle? Can the Indian ideal of asceticism be reconciled with the teaching and spirit of Christianity? This is one of the large problems which has to be faced in the work of evangelising India.

The Strength
of Caste.

The problem of caste stands in the very fore-front of the difficulties in the way of evangelisation. Even after a century of new ideas it is the chief, innermost and most impregnable fortress of Hinduism. Breaking with caste is to the ordinary man as foreign as the desire to become an animal. The taking of such a step is beyond the bounds of possibility. This is true not only of the millions who because of their antipathies are unapproachable and whose sordid materialism seems impenetrable, but even of that choice remnant who hunger and thirst after righteousness. These last are appalled at the prospect of breaking with caste. Every missionary knows a few such—the housewife with the pathos of her story who has been led by the sympathy and tenderness of some Christian woman to know and live upon the love of Christ; the growing

youth whose affection has been won during his school-days by his Christian teacher and who has sought and found power through the Gospel; or the occasional Nathanaels of Indian village life who have felt the spell of Christian purity and holiness. The relinquishing of caste is the occasion of much stumbling even to these. The missionary annals of India are full of incidents which tell of men and women who believed and yet held back, the final step being too great for them to take. The first baptism in western India due to Protestant missionary effort had an extraordinary sequel. A Scottish missionary, himself an eye-witness, leaves us the following account: "I well remember the sensation produced when the first Hindu professed his faith in Christ. Sometime after his baptism the Lord's supper was to be dispensed. Mr Hall was about to dispense the elements, when the professed convert suddenly rose up and exclaiming, 'No, I will not break caste yet,' rushed out of the chapel."

Even when personal antipathy to the *Its Tyranny.* loss of caste is overcome, other factors are present which make the step almost impos-

sible. Hinduism is excessively tolerant to heterodoxy of belief; nothing however is a greater blow to its dignity than the violation of its social order. Hinduism will strain to the uttermost, and exercise the most intolerable tyranny to prevent one of its members from leaving the fold. The convert's own parents will adjure him by all that is holy not to disgrace them. The question is not merely one of social disgrace but also of ceremonial impurity, which touches the family and even the caste thus involved; it may be said to threaten their salvation. Wives have been known to travel with their children to the distant shrines of Benares to purify themselves from the taint when a husband and father has accepted baptism. Violence is not uncommon. Witnesses will perjure themselves in the civil courts in their attempt to prove that a convert is a minor over whom parental guardianship is obligatory. Occasionally the darker methods of poison may be a final resort to save the honour and purity of the family. In every case complete ostracism is sure to follow. The young convert leaves his home, parents, brothers and sisters, wife and children for

ever, destitute and penniless with all the old ties of affection completely severed. Can we wonder that men and women fear to make an open profession of their faith?

Connected with the general problem of caste is its influence on the convert. The question how far the Church may tolerate the prejudices of the Hindu convert in his relation to other Christians belonging to the degraded sections of the Indian community is a perplexing one. Thus the missionaries of the old Danish-Halle Mission, such as Schwartz, gave recognition to certain practices arising from caste feeling. When Bishop Heber visited the southern portion of his great diocese, complaints were made to him about these practices which in a letter he describes as follows: "With regard to the distinctions of caste as yet maintained by professing Christians, it appears they are manifested—
 (a) in desiring separate seats in Church;
 (b) in going up at different times to receive the holy communion; (c) in insisting on their children having different sides of the school; (d) in refusing to eat, drink, or associate with those of a different caste." In the biography of Bishop Wilson (one of

Caste within
the Church.

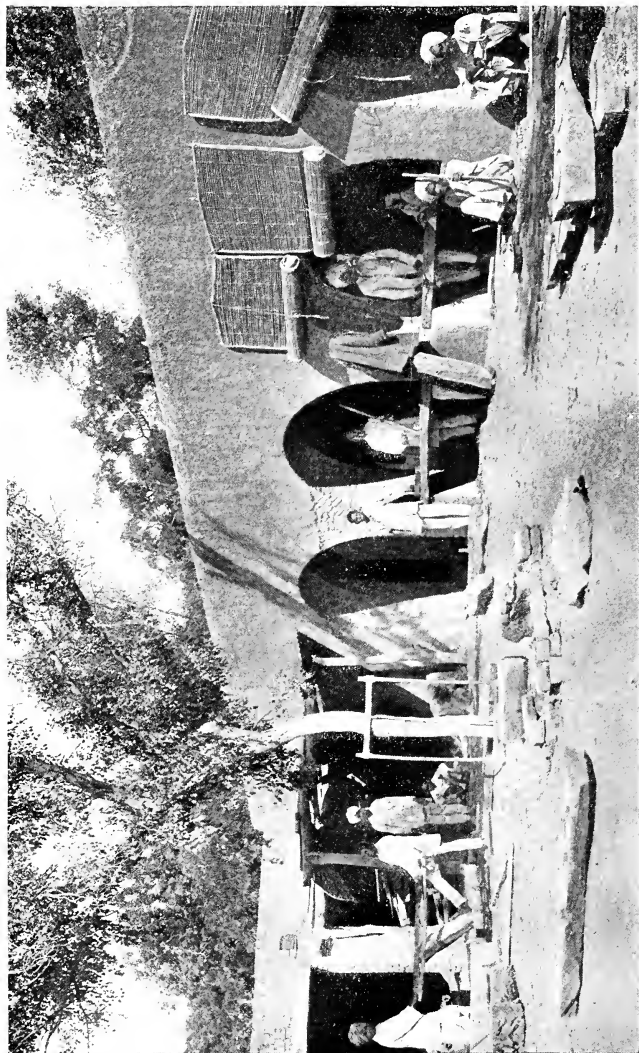
Heber's successors) there is a curious diagram of the interior of a church in south India. In one part of the church sat the Christians who had belonged to the recognised castes of Hinduism, and another part was reserved for Pariah Christians.

Efforts to Root
it Out.

Wilson in a letter to the missionaries ordered that no one was to be baptised unless he renounced caste and its practices. This led to a serious crisis in the Church in south India. At a meeting of caste Christians, at which the Bishop exhorted them, a stormy scene ensued. One of the Christians was heard to shout, "When it is written in the Scriptures that we are to take the Sacrament with Pariahs we will do it and not before." Other Churches took strong measures to cleanse themselves of this evil, some of which were perhaps hasty and unwise. One missionary society instituted common meals which should be a test of the prejudices of their adherents. This led to the suspension of seventy-two persons including thirty-two catechists.

Difficulty of
the Problem.

The whole question of caste distinctions in the Church bristles with difficulties. Heber gave the controversy its terminology



INDUSTRIAL TRAINING SCHOOL

when he asked whether "the practices complained of are insisted on as religious or as merely civil distinctions." In south India especially, considerable prejudice exists among Christians of the upper castes against free inter-marriage and even against eating with those of a lower caste. Similar prejudices are found even in Christian countries. For the removal of these artificial barriers more dependence must be placed on the growth of a strong Christian sentiment than on the exercise of ecclesiastical discipline. On the other hand, the Church cannot tolerate caste distinctions when the high-caste Hindu refuses to partake of the Sacrament with the Pariah. The situation calls for wisdom, sympathy and tact. It has been urged that the strong attitude against caste distinctions taken up by missionaries is keeping back converts from the upper classes. The proportion of Christians of the more respectable castes to those drawn from the out-caste community is considerably lower at the present day than it was a century ago, when Schwartz and his colleagues adopted a more tolerant attitude. This, however, may be due to the overwhelming

accessions from the lower castes during the past seventy years, rather than to any actual diminution in the number of converts from the upper strata of society.

The Danger to
Christianity.

Hinduism has always in its corporate action shown a tendency to split into caste units. The sectarian movements within itself have shown the same tendency. Many centuries ago a reform movement sprang up in south India, the adherents of which called themselves the Lingāyats. While still in a sense a corporate body, it is split up into the ordinary Hindu castes and thus its influence as a vigorous propagating body is neutralised. The danger of Christianity in India, as the present Bishop of Madras has pointed out, "is not simply that it may perpetuate the divisions of Western Christendom, but that it may add to them a hundredfold by splitting up into an infinite number of caste Churches . . . In some Roman Catholic mission districts of south India I have seen in quite small villages two churches, one for the high-caste and one for the low-caste Christians." We have in Hindu society Brāhman Vaishnavites and Sūdra Vaishnavites, and thus throughout

the innumerable castes. It will be fatal to the influence and power of Indian Christianity to have every Christian sect broken up into Brāhman, Sūdra, and Pariah. This is the rock on which every spiritual movement in India has split.

The inaccessibility of the people of India, caused by their mental attitude, their outlook on life and their social institutions, is a difficulty that may appear at first sight insuperable, and the methods by which the attempt has been made to overcome it may seem inadequate for the purpose. Such a view is not supported by the missionary experience of the past century. Wherever a mission station has been established, and its workers have shown to the people their capacity for faithful, loving and sympathetic service, the confidence of the latter has always been gained and opposition has been vanquished. Missionaries have been loved and esteemed far above any other class of persons in the community, and their influence has become the paramount moral force in the district.

The Success of
Missionary
Effort.

On the other hand, missionary methods have not been given an opportunity on a

Insufficiency of
the Forces.

sufficiently large scale. There are in India less than two thousand mission stations with not more than eight thousand outstations. Many of the latter receive only very occasional visits from the missionary. In contrast with these figures, there are over half-a-million villages which have to be reached. Surely it is not reasonable to expect that these thousands of hamlets can be in any sense influenced by the Gospel, or that the attitude of the minds and hearts of their inhabitants can be changed, through the visit of a few Christians once a year. The mental inaccessibility of the people, to which reference was made in the earlier part of this chapter, is closely related to their physical inaccessibility. Very often the Hindu peasant fails to appreciate the message of the preacher because he does not know the Christian as a man. For this time is needed—it may be years. The present Christian forces in India are inadequate to allow of this intimate contact between missionaries and the people. The sense of the tremendous need and the continual desire to preach the Gospel to every creature in the district are so overwhelming that work tends to become

diffusé. With the present force it can hardly be anything else. The Christian worker is not allowed time to cultivate his acquaintances, to get to know them and to gain their affection. The power of medical missions to open up avenues of access has been demonstrated beyond doubt, but is there anyone who will assert that the method has been used to the full in India? Of the two thousand mission stations, not more than about a fourth have a hospital or dispensary, and even where these exist, their influence is often restricted by the physical strain placed upon the few and insufficient workers. Open doors cannot be entered, and opportunities which present themselves are lost for ever.

Apart from the inadequacy of the missionary force, we have to take into account the enormous difficulties which have to be faced in attempting the evangelisation of India—the rigid barriers of caste, the misconceptions and prejudices of people, and the fierce hostility of a numerous and able priestly caste, the interests of which are bound up in the maintenance of the existing religion. It is a marvel how much has been accomplished in spite of these

The Results
Achieved.

difficulties. Thousands have been swept into the Christian Church by the mass movements, and are being welded into a powerful lever which will shake to the foundation the social system of Hinduism. A new conception of the value of human life and of the human soul has been introduced among the people. Hundreds of Indian Christians have as individuals been willing to accept Christ in the teeth of terrible persecution. A new and high standard of personal morality has been set, and is associated even in the minds of non-Christians with the Christian religion. These are achievements which may well furnish reason for encouragement and hope.

The Task to be
Accomplished.

To delude ourselves with the thought that the difficulties will melt away or that successes are greater than they really are will only delay the final triumph of Christianity in India. It is becoming apparent, after a hundred years of Christian Missions, that the work of evangelising India is greater and harder than was thought. To know and appreciate the whole truth should call forth the heroism and sacrifice of the Church to give and to dare in the name of Christ and above all to claim in

faith His promise: "I say unto you, if ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

QUESTIONS FOR CHAPTER VI

1. If you were an Indian villager, what would be your general attitude to the foreign missionary?

2. To what extent would you expect to make a permanent impression on an out-of-the-way English village through a single isolated visit? Would you be more or less likely to make such an impression on an Indian village?

3. Could a religious address that would be suitable for an English audience be expected to make an impression upon a village in India?

4. Compare the advantages of a hospital and a school as a missionary agency.

5. What reply would you make to anyone who proposed to estimate the results of educational missionary work solely by the number of baptisms resulting from it?

6. Were the "Serampore Trio" right in devoting their main energies to the work of Bible translation?

7. What reasons might be urged for and against the devotion of a large amount of money and time by a missionary society to the establishment and conduct of orphanages?

8. If you were a missionary would you be disposed to devote the greater part of your energies to institutional work (hospital, school, etc.) or wide-spread preaching (itineration, visiting fairs, etc.)?

9. To what extent does the Indian ideal of asceticism seem to you reconcilable with the Christian ideal?

10. What reasons might a Hindu who was a secret believer in Christ urge against taking the step of outward confession by baptism?

11. What answer would you give to these objections?

12. Have we at home any difficulties parallel to the presence of caste feeling within the Indian Church?

13. What seems to you to be the right attitude to take towards those who as Christians still retain their old caste prejudices?

14. What dangers threaten the Indian Church through the influence of the caste spirit?

15. What appear to you to be the chief reasons for an immediate and very large increase of the missionary forces in India?

16. In view of the difficulties which beset missionary work, do the results already achieved seem to you to vindicate the methods adopted?

REFERENCES FOR FURTHER STUDY

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JONES—India's Problem, chaps. viii., ix.

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TOWNSEND—Asia and Europe, chap. viii.

LUCAS—The Empire of Christ, chap. iii.

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Medical Work

VINES—In and Out of Hospital.

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NEWBOULT—Padri Elliott of Faizabad, pp. 132-200.

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See also references to Chapter II., p. 71.

CHAPTER VII

THE INDIAN CHURCH

The Twofold
Influence of
Christianity.

THE influence of Christianity upon India has been of a twofold character. On the one hand, it has given rise to a comparatively small but growing community of Christians—growing in numbers, outlook, moral purpose, and influence. On the other hand, it has introduced a whole series of new moral and religious ideas, the influence of which is felt far beyond the limits of the visible Christian Church. There are movements and tendencies at work among the people which have no outward connection with the Christian community, and which yet are indebted to Christianity for inspiration and stimulus, and are indirectly and slowly making the thought of India more Christian. These two results of Christian influence in India will claim our attention in the present chapter. We shall take first the more indirect influences.

The reader requires to be continually reminded that references to the small but influential educated community have been excluded from the scope of this book. The influence of Christian ideas, however, upon this section of the population has been so marked that some account must be taken of it, if we are to understand the real nature of the impact of Christianity upon India. The higher education of the country is in the hands of the State, and the western education imparted by Government and native institutions, as well as that given in missionary colleges, is the means of transmitting directly or indirectly Christian ideas. The debt which the south of India owes to the Christian College at Madras cannot be estimated. The college has been the means of disseminating Christian ideas throughout the whole Presidency. A number of the most influential leaders of Hindu society have had their education in Christian colleges. The ferment of Christianity has begun to act, and its results are remarkable in the religious, social and political spheres.

Influence of
Christianity on
the Educated
Classes.

One of these results is seen in the rise of a number of religious sects such as the

New
Movements

Brahmo Samāj and Arya Samāj, both of which are theistic. The Brahmo Samāj is a form of Unitarianism. In its early days it made a great impression on the educated classes throughout India. The Arya Samāj is more nearly allied to Hinduism than to Christianity. It upholds the Vedas as the only authoritative sacred canon, and has built upon them a theistic system of belief.

Spread of
Christian Ideas.

Dr John Morrison, a missionary of the Church of Scotland, in his recent book, "New Ideas in India," after surveying the religious movements among the educated classes during the nineteenth century, declares that there are certain elements in Christianity which are being "naturalised" and grafted on to the religious heritage of India. "Monotheism," he tells us, "tending more and more to the distinctively Christian idea of God, our Father, is commending itself and being widely accepted. Secondly, Jesus Christ Himself is being recognised and receiving general homage. In a less degree, and yet notably, the Christian conception of the Here and the Hereafter is commending itself to the minds of the new educated Hindus."

Social reform, while vigorously prosecuted by small sections of the educated Hindu community, has not made much progress during the last few years. Yet the earnest spirits who take the lead in desiring it have been peculiarly indebted to Christianity for a new conception of the value of human life and of the true position of woman. There is a growing sentiment against early marriage, and some even advocate strenuously the re-marriage of the Hindu widow. A striking result of the indirect influence of Christianity is the increasing number of benevolent institutions which have been established during the last twenty-five years in emulation of similar missionary institutions. A few hospitals, a growing number of orphanages, schools and colleges bear witness to the increased value placed on human life.

These movements and new influences have scarcely touched the masses of India, but some of them may do so in the future. The Arya Samāj has preachers whose duty it is to reach the villages. The leaders of these new sects, however, have not as yet made any attempt to live among the people and win their hearts by love and sympathy.

Masses not yet touched by New Ideas.

New Sense of
the Worth of
Life.

There are at the same time other forces at work among the masses which are indirectly imparting to them Christian ideas. The value of life has been raised by the establishment of lasting peace in India. The nineteenth century is a contrast to the internal dissension which previously divided the country and the incessant bloodshed of the nine centuries preceding British rule. Stable government has been the means of preserving many thousands of lives. Benevolent institutions, such as hospitals, and the extraordinary measures taken to save life during the famines, have had a moral influence upon the people. A new sense of what it means to be a human being and to possess human rights is slowly coming to birth.

Christianity the
Rallying
Ground of
Moral Forces.

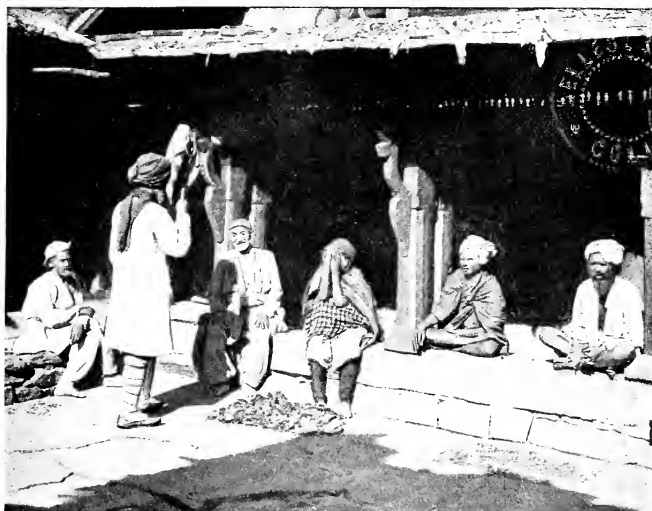
There are many indications which point to Christianity becoming the standard round which all the moral forces of the country tend to rally. Across the pathway of Christian progress are the walls of sordid materialism, buttressed by bigotry and caste prejudice. As the work progresses it touches incidentally men and women whom the spirit of God has prepared for a spiritual message. Christianity has

spiritual quality and awakens response in the hearts of seekers after truth in whatever fold they may be. Whenever a Christian mission has established its right to the confidence of the people it begins to exert a strong moral influence throughout the community. This right is gained only after years of permanent work by the methods of medical relief, the school, and annual itinerations in the district, all directed by a strong and sympathetic personality.

In a certain missionary station in north India such work has been carried on for the last fifteen years. At first the people were hostile, and the influence of the mission was limited to some adherents drawn from the humbler castes and a few others who were attracted by the advantages of medical relief. The work has progressed. The kindness and love willingly poured out have broken down barriers which seemed insuperable, and the sympathy shown has touched many lonely hearts and sorrowing families. Access has been gained by the women missionaries to practically every house of importance in the district. The work among the men is under the care of an Indian pastor and evangelist who was

An Illustration
from North
India.

himself a convert from Hinduism. By his sincerity and sympathy he has made his influence felt throughout the district and has attracted to himself, and gained the confidence of, a number of non-Christian religious leaders, all of whom are striving to raise the spiritual level of their respective followers. One of these is a Sikh *fakir*, who counts among his adherents certain wealthy landowners, superior tenants and farmers, whom he continually visits and exhorts to faithfully observe the teachings of their founder, Guru Nānak. Every year the Christian pastor sends out in his own name, and in the name of his non-Christian friends, an invitation to the prominent people in the district to a religious festival. Several hundreds of peasants assemble and each of the leaders, Christian and non-Christian, makes an appeal to those present to live better and holier lives. The Christian has in this way the opportunity of laying the claims of Christ before the assembled company. Prejudice has been so far overcome that the people listen reverently and acknowledge that the message is a spiritual one and demands at least their respect.



PREACHING BY THE WAYSIDE



GROUP OF CATECHISTS

Even among the common people there have been several movements which have arisen under the influence of Christian ideas. Reference has already been made to the strange sect which grew up in Bengal as the result of a single copy of the Scriptures. The last twenty-five years have brought to light a similar movement in the Punjab, represented by the sect called the Chet Rāmīs, which incidentally throws light on the extraordinary fascination which religious ideas have for the people.

The Chet
Rāmīs.

Chet Rām was born in 1835. His father was a native of the Lahore district, and was a prosperous shopkeeper. The Christian terminology and facts—the latter more or less distorted—which bulk largely in his teaching were probably obtained when he served the British army as a water-carrier in the second Chinese War. On his return he came under the influence of a Muhammadan teacher, who probably added to Chet Rām's stock of Christian ideas. On the death of his master he continued the career of hermit and seeker. In a poem composed by him in the vigorous Panjābī of the district he relates how one night Christ met him and commanded him

The Founder of
the Sect.

to build a Church and place therein the Bible. The concluding lines declare his convictions :—

“ Then my soul realised
That Jesus came to give salvation.

“ Day by day His love increased towards me
And people came to salute me.

“ I realised it was Jesus God
Who appeared in a bodily form.”

His Followers.

His followers consist of monks and lay brothers. The latter are householders and follow their respective callings. The former have their central shrine, where Chet Rām's ashes are buried. They usually carry on their journeys a cross on which is inscribed their creed :—“ Help, O Jesus, Son of Mary. Holy Spirit, Lord God, Shepherd. Read the Bible and the Gospels for salvation.” The total adherents and sympathisers, even on a liberal estimate, do not exceed five thousand. Chet Rām was an unbalanced visionary, addicted to the use of narcotics. The monks of his order perpetuate this vice, defending it on the ground of the physical hardships they have to encounter. Clergy and laity are honest and simple, yet ignorant and mostly illi-

terate. The sect admits to its ranks the adherents of all religions. It observes, however, the distinctions and prohibitions of caste.

The Chet Rāmī movement as such has no future. It has contributed little to the evangelisation of India. It is suggestive, however, of some of the lines along which the propagation of Christianity may travel. It is a warning as to what may happen. On the other hand, it suggests that Christian ideas, however indefinite and crude, are afloat and that a certain permeation has taken place. Further, it makes evident that there is an opportunity for the true Christian prophet, called from among the people with a message from God, disciplined by the study of the true genius and history of Christianity and in living contact with the springs of Hindu thought, feeling and sentiments.

We pass now from the indirect influences of Christianity to study the chief and most tangible result of missionary work—the Indian Church. It transcends in importance everything else that has been done. Its imperfections, the paucity of its members, the uninfluential character of most of its

Significance of
the Movement.

The Indian
Church.

adherents are obvious, and these defects have so often been referred to by European and Hindu, that Nehemiah's request might well be the prayer of the Indian Church: "Hear, O our God; for we are despised." Yet in the Providence of God, this unworthy instrument may be used to further His Kingdom in the world.

Its Growth
and Influence.

The Christian Church has shown extraordinary growth during the last half century. The nature and causes of this growth have been discussed in a previous chapter. A reference to the tables in the appendices will give some idea of its extent. From 1850 to 1900 the Protestant Churches show an increase of adherents from 91,000 to 854,000. The increase in the last decade was most striking, being 53 per cent. The nature of this increase has been already commented upon. It consisted of large, comparatively homogeneous sections of the community who transferred their allegiance to Christianity, such as the Shānāns of the south, the Madigās and Mālās of the Telugu country, the Kols of Chotā Nāgpur, the Chamārs and Chuhrās of north India, and the Mahārs of western India.

Two elements in the Christian Church need special mention. The first of these consists of the occasional converts from the higher castes who are received into the Church. The number is comparatively small in individual areas, but is substantial when the country is considered as a whole. Some members of the Indian Church hold prominent positions of trust, and usually discharge their duties with conscientiousness and efficiency. The influence of the Christian community and especially of its upper ranks is rapidly growing.

High Caste
Converts.

Another important element in Indian Christianity is the Syrian Church, reference to which has already been made. Excluding the Romo-Syrians the community numbers nearly 300,000 adherents, who owe their allegiance to the Patriarch of Antioch. Efforts were made during the nineteenth century by the Church Missionary Society to bring about a reformation within the Church itself. The original plan was a failure, but 50,000 members of the Jacobite Syrians term themselves the Reformed Syrians. They hold the same beliefs as evangelical Christians generally. The movement is progressing slowly and may

The Reformed
Syrians.

result in a welcome addition to the missionary forces in India.

Influence of the
Christian
Community.

The Christian community is better educated than the non-Christian members of the castes from which it is drawn. The literacy of the Christians in south India is much greater than that of either the Hindus or the Muhammadans. The Christians follow next to the Brāhmans in general literacy. The results achieved by Christianity among the depressed classes are so striking that the development of these classes within the Church will be very rapid. They will be welded into a strong, vigorous, and homogeneous community. Christianity is building up a confederation of the depressed classes, is disciplining them, educating them, and ennobling their characters and lives. In contrast with the unity of the Christian Church, Hindu society, in spite of its strength, is broken up by castes and is not homogeneous.

Leading Indian
Christians.

The Christian Church has produced men who have shown both spiritual insight and devotion to the cause. Among them, are Schwartz's helper Saththianādhān, who laid the foundations of the Tinnevelly Church; Devadasen, the faithful pastor of the Church

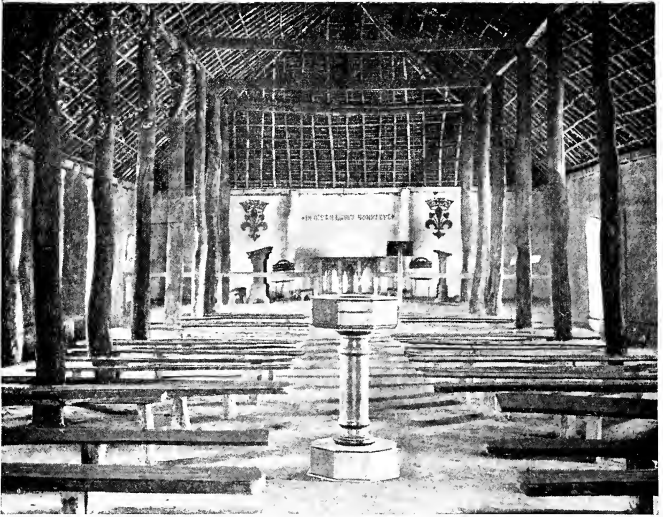
at Nagercoil ; K. M. Banerji and Nehemiah Goreh, whose refutations of Hindu Pantheism are the most important contributions made from the Christian side to the Hindu controversy ; Mathura Nath Bose, the devoted missionary of Gopālganj ; and Pandita Ramabai, whose yearning for the womanhood of India has seen its reward in many women and children added to the Church.

The story of Nilakantha Goreh, Brāhman, Hindu pundit, Christian theologian and saint, is extraordinary and romantic. From his youth upwards he was trained at Benares in Hindu philosophy and in the subtleties of its dialectic. "I despised Christianity," he wrote afterwards, "and thought it was a religion fitted for ignorant Mlechhas¹ only, and that it could not be compared with our philosophies, and I even ventured so far as to undertake the refutation of Christianity." Thus he continued holding controversy with Christian apologists. To strengthen his position he obtained a copy of the Bible, but his pure nature came under the spell of the Sermon on the Mount. After many conversations

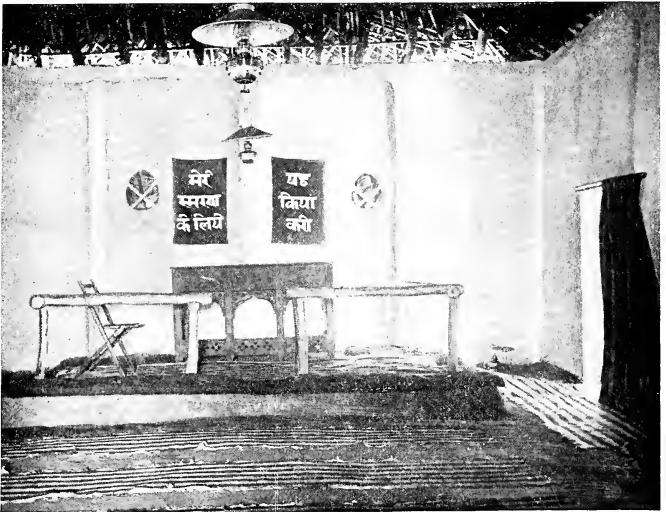
Nehemiah
Goreh.

¹ Unclean out-castes.

with a Christian he resolved to change his faith and communicated his decision to his relations. Attempts were made to dissuade him, but they were of no avail. He was baptised in 1848. His controversies as a champion of the faith which he had so recently despised made a profound impression in the first years of his service. Four prominent non-Christians—two Hindus, a Pārsī and a Muhammadan—were converted. For many years his headquarters were in Poona, and his life received much inspiration from the Society of St John the Evangelist, while to his high and spiritual attainments they also owed a great deal. To the end of his days, he was a wandering mendicant, reasoning with Hindu scholars and urging the claims of Christ. In his private life he showed “the intense devotion and self-denial of the Brāhman missionary; his genuine humility and modesty, as well as his profound erudition, set off the external mode of his life. His poverty, his emaciated look, his plain mendicant-like attire made him regarded by the people as a Sādhu—the beau ideal of a Christian missionary.” His greatest published work was “A



CHURCH IN SANTALIA



CHURCH IN GOND COUNTRY

Rational Refutation of the Hindu Philosophical Systems," but he made many other contributions to the controversy. His power lay in his life and devotion. He was called to his rest on the 29th October 1895.

That a high-caste Hindu should consecrate himself to the service of the despised out-caste, to redeem and to minister to his needs and to uplift him, is something alien to Indian religious history. The educated community of Calcutta was filled with amazement when Mathura Nath Bose, a distinguished graduate in Arts and Law of the University of Calcutta and a college lecturer, announced his intention of surrendering his position and emoluments for the purpose of living among the Chandals of the Farīdpur district, 150 miles north-east of Calcutta. "It was a wild, wide waste of swamps," we are told by his friend Dr Hector. "During the rainy season from July to October it was under water, and the only means of locomotion was by boat. But necessity has no law; and the poor out-castes set themselves to raise huge mounds and on these they built their homesteads." Poverty and a precarious livelihood had

Mathura Nath
Bose.

inured them to great hardships. During the season they cultivated rice and jute, at other times fishing, mat-weaving, and basket-making provided them with employment.

His Conversion.

Mathura Nath Bose in his early days had shown great contempt for Christianity. He is said to have torn to fragments a copy of the Gospels which was offered to him by a missionary. In Calcutta he entered the college of the Free Church of Scotland, attracted by the educational advantages it offered, but determined that nothing would induce him to accept the Christian teaching which was imparted. A period of doubt and stress came upon him, and he longed "for the priceless blessing of the pure heart, and of the peace of conscience which accompanies it." A friend in whom he confided took him to some meetings of the Brahma Samāj. There he heard extracts read from a book compiled by the founder, Rām Mohan Roy, and they seemed to bring to him a spiritual message. He obtained a copy and read it with great eagerness. The work was entitled, "The Precepts of Jesus, the Guide to Life," and contained voluminous

extracts from the Sermon on the Mount. He found Christ and was baptised after two years of consideration and preparation.

For a few years he held some important teaching posts, but then there came to him the call of the oppressed and out-caste. He responded to it with a glad heart. He accepted a subsistence allowance from a Bengali Christian, and from 1874 to his death in 1901 he carried on his work in spite of many difficulties. Cut off from his old interests, from his friends and from intellectual society, he faithfully continued at the work which God had given him to do. He entered into the lives of the people, became one of them, and touched their hearts with his message. He was a hymnologist of no mean power, and we are told that "his hymns were saturated with the unction of his heart and his life, and are among the sweetest and most inspiring in the Bengali Hymnal." His spirit and influence live in the Bengali Church, and his life has called forth the spirit of Christian service in other parts of India.

His Life of Service.

Pandita Ramabai, and her work are unique in the annals of Indian religious history. The daughter of a Hindu scholar,

Pandita Ramabai.

she inherited from him mental vigour and a love for knowledge. The nomadic life of early years developed her resources under adverse circumstances. The horrors of a famine, which ultimately took from her the parents whom she loved, and early widowhood endued her with sympathy for the suffering and the child-widows of India. With characteristic independence Ramabai, when quite young, carried on a crusade of social reform among her own people. The evidence she gave upon female education and the proposals she made before the Indian Education Commission of 1882 showed such ability that she sprang to fame immediately. To prepare herself for a career as an educationalist she came to England where she was baptised with her daughter. An invitation led her to America, where she made an appeal on behalf of the "High-caste Hindu Woman."

Her Work.

She returned to India and founded at Poona a home for Hindu widows, her friends in America having become responsible for the financial side of the scheme. The work prospered, but was temporarily threatened by extinction when some of the widows decided to be baptised.

The great famines of 1896-1897 and of 1900 gave Ramabai her opportunity. Before the earlier famine she asked that God would give her a great increase of conversions and prayed for a number of widows far in excess of anything her institution could hold. On the outbreak of famine she travelled to the Central Provinces. When the famine was over she had between five and six hundred women and children. Accommodation was found for them in the country some miles from Poona. As the result of a spiritual awakening a great number of the women were baptised. During the year 1900 further accessions to her home took place and she received nearly two thousand orphans. The responsibility of this gigantic enterprise has rested very largely on her. Financial crises and unsympathetic criticism have made the burden sometimes intolerable, but she has faced difficulties with assurance and faith. The story becomes more remarkable when we remember how cramped and fettered is the life of an ordinary Hindu lady, how timorous her heart when she contemplates the outer world. In Ramabai we have an example of a woman whom God has used to

further His purposes. Her courage and her faith are among her outstanding qualities.

Unknown
Workers.

The work of those Indian Christians to whom reference has been made was of a special kind. It has been enacted on a stage under the gaze of the public eye, and is of a type which is expressible to the western Christian spectator. There is other work being done in India which is not capable of this clear expression. Out of view and limited by their own language or caste area is the work of many humble men who, unnoticed by the wider world, are none the less responding to the demands made upon them, and so far as their surroundings give them opportunity are faithfully serving the kingdom of God. Anyone with even a slight knowledge of Indian village work will recall Christians—not many perhaps, but at least a few—ignorant and often illiterate, who have yet in their simple way shown much zeal and devotion. There are the familiar stories of aged men and women who have thought nothing of a ten-mile walk through floods and unsafe roads to take their places in the house of God on Sunday morning. Memories arise

in our minds of white-haired men quivering with emotion and incoherence when making an effort to express the articles of their belief. "I'll tell you, sir the meaning of it," said Bishop Caldwell's venerable friend after an unsuccessful effort to repeat the creed, "We are all sinners and the Lord Christ undertook for us all, and if we believe in Him we shall be saved. I know that, and that is all I know."

Nothing in the history of the Indian Catechists. Church is finer than the testimony which is borne, often in the face of adverse circumstances, by the Christian "Catechist" or the village "Reader." The position of these men is not enviable. Isolated from strong Christian influences, they often slide into a kind of slothful professionalism. Their duty is to assist the missionary in his evangelistic efforts. If placed in an independent charge they have the oversight of a small company of Christians, for whom they conduct services; they also hold evangelistic meetings to reach the non-Christians, seek out and help enquirers and introduce such to the missionary whenever he may happen to visit the station. Often the catechist

fails to rise above his surroundings and temptations, but his position is so difficult that sympathy must take the place of condemnation. The people look upon him as a hireling, one who preaches because he is paid to do so. The missionary in their eyes has influence in the world—he is a member of the dominant race. The catechist has none and is therefore to be spurned. With the Christians he is not popular. From his decisions there are continual appeals to the missionary. Yet among these workers there are some whose spiritual influence is remarkable, and who by their exemplary lives attach to themselves the esteem and affection of the whole countryside.

In one of the villages of India there has lived for some years, unknown beyond his own district, a Christian teacher, by birth a member of the lowest caste. At an early age he came under the influence of a Hindu spiritual teacher, and finally when he had exhausted the stores of learning of his director, became in his turn a spiritual guide to his fellow caste-men in another village. Seated one day in state at his shrine, he had a conversation with a



A CHRISTIAN FAMILY



SANTAL BIBLEWOMEN

Christian missionary who had once been a prominent British official in the same district. The conversation was animated, and was marred only by the extraordinary animosity and pride of the saint as he sat at his shrine. The interview was not forgotten and weeks afterwards the man travelled many miles to seek another interview with the missionary. It was the time of worship and he entered the humble Christian Church. Upon his ears fell the words of the prayer, "Thy service is perfect freedom," or as the vernacular version has it, "Thy service is kingship." The truth began to be revealed to him and he found Christ. To-day he continues his work as a Christian catechist. Disease has taken his sight from him, but he continues to labour for Christ, strong in a faith built upon prayer and the knowledge of God. He has outlived the humble traditions of his caste, and has by his spiritual power overcome the prejudices of the higher castes and brought to them a message which they have shown themselves willing to receive from him.

The weakness of the Indian Christian Church as a whole is very obvious. Its

Weakness of
the Indian
Church.

greatest need is a spiritual awakening. The ignorance of its members, the old superstitions, the constant relapses into pagan customs of those who were swept into the Church by mass movements have to be taken into account. Even more sad are the selfishness, the desire for gain, the petty envies and jealousies of the more prosperous. The blight often settles even on the convert whose heroic sacrifices have given promise of much future spiritual power. Baptism seems to become to the convert "that final goal of Christianity, to reach which he must make the one supreme effort of his life; and having made it, he may settle down into an assured spiritual content which will remain undisturbed for the rest of his life both here and hereafter." This spiritual defect lays its restraining hand on the propagating power of the Church, and neutralises its influences on the human life around. Grievous must be the sorrow of the young convert who, on taking his place in the Christian Church after fierce persecution, discovers its worldliness and spiritual poverty.

Still more serious is the lack of ideal in the Indian Christian Church. Its con-

ditions and environment make it difficult for the Church as a whole to be possessed by a great and comprehensive ideal. The majority of its members are limited in their view by the narrow bounds of their district. The conception of anything larger can rarely be brought home to them. The greater number cannot read, and most are poor and engrossed in earning what is at the best a precarious livelihood. The members of the Church have often come over to Christianity in a body and the responsibility of advancing the Kingdom does not weigh upon them. Even those who are better educated do not feel sufficiently their responsibility for the evangelisation of India. To many the Christian Church exists to establish a position of influence and power for itself, and beyond that they have no ideal.

The Indian Church has failed on the whole to produce a distinctive theology capable of reaching the minds and hearts of the people. The religious history of India would lead us to look for something of this kind. Yet the nearest approach to a distinctively Indian interpretation of Christ has come from a non-Christian sect, the

Absence of a
Distinctive
Theology.

Brahmo Samāj. The cause is not far to seek. Indian Christianity is as yet a western product in the process of being grafted on to India. The children of converts know little of, and care less for, the whole heritage of Indian thought and religion. They are brought up with a stock of Christian ideas in a society of their own. The conversion of their parents has severed all the old relationships. Another consideration which throws light on this barrenness of the Indian Christian religious mind is the fact that up to the present the members of the Church have been drawn from castes which do not afford a soil in which theological ideas naturally spring up and come to harvest. There have been Christians like K. M. Banerji and Nehemiah Goreh, but the converts from the castes which show special philosophical aptitudes are few and insufficient to form an intellectual society in which there can be a free interchange of ideas. New interpretations of Christian doctrine will scarcely be possible till the intellectual level of the Indian Church is raised either by greater accessions from the Brāhman class, or by an extraordinary develop-

ment of the mind of the out-caste people who form the bulk of the Christian community.

Poetry and not systematised philosophy is the product of the undeveloped minds of primitive peoples, and already there are signs of an indigenous hymnology in southern India among the Shānān Christians and to a lesser degree in the north. It was a Pariah who composed many hundreds of years ago the sacred Kural of the Tamil country. Its influence is extraordinary, and the lessons it inculcates are profound. For literary excellence nothing else in the south can compare with it. When we consider the power of poetry as a moral influence and as a vehicle for conveying religious ideas, as we have seen exemplified in the Rāmāyana and in the "Sacred Utterances" of Mānikka Vāsagar in the south, we can see how the growing hymnology of the southern Indian Church, if fired by God's Spirit, may give utterance to divine truth in a language that will be understood by the people.

A Native
Hymnology.

It is usual to test the value of the Christian Church in mission lands by enquiring how far that Church is self-supporting, self-governing and self-propagating.

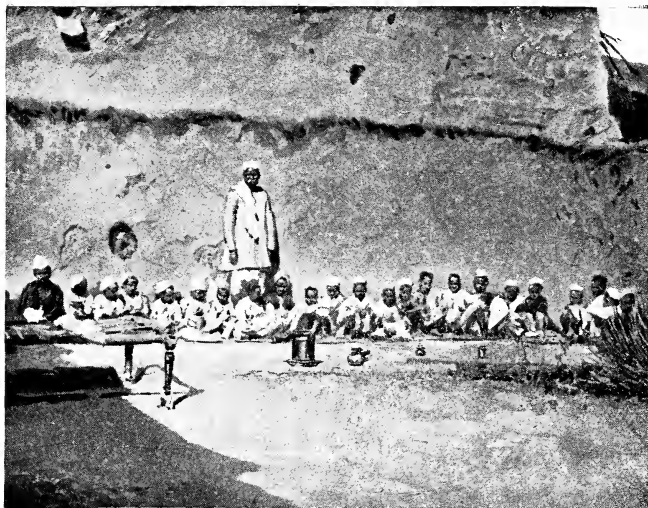
Self-support.

Let us take first the question of self-support. Among the mass of the people poverty is very great. For example, among the Christians connected with the Anglican Communion in the Telugu country, numbering in all twenty-nine thousand, the average income of a family—not of each individual—is two shillings a week. Yet each member of every family contributes nearly a penny a week. In the Tamil country where the Christians are more prosperous the amount given is considerably higher. In Tinnevely the Christians largely support their pastorate. It may be said that wherever large mass movements have taken place the Christians are taking upon themselves increasingly the financial responsibility for their Churches. In some cases they go even further and support evangelists among their non-Christian brethren. The Tinnevely Christians support two Tamil missionaries and seven Telugu evangelists in the Nizam's Dominions. The more prosperous—as in every country—give less than the poor, and congregations in the cities, which count among their members the comparatively affluent, are the ones which need most support.

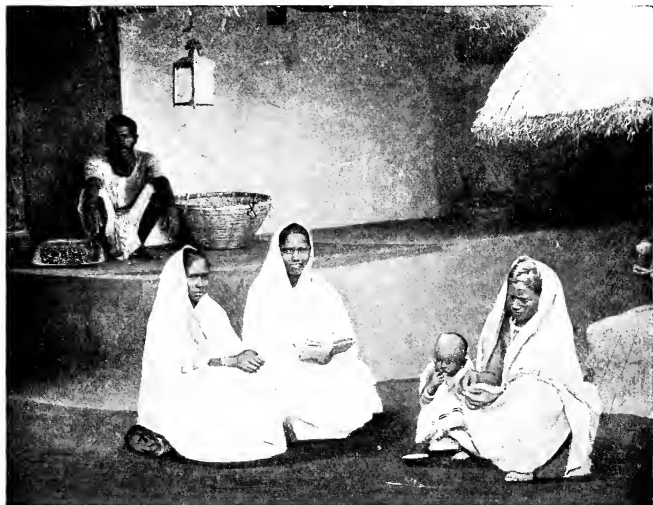
The Indian Church is not self-governing. Self-government. Western sectarianism has been perpetuated to the detriment of Indian Christianity. Yet there are movements towards union. Chief among them was the union of the majority of Presbyterian Churches in the country. Seven out of a possible thirteen decided to constitute themselves into the Presbyterian Church of India. From this Union a secession of Presbyterians from the south took place in order that they might enter into a wider union with other Churches. Consent to do this was gladly given. The dominating influence in the Indian Christian Church is the foreign missionary element, but there is a tendency in certain sections of the Church to eliminate this preponderance. What form of government the Indian Church will finally assume is not clear, indeed whether it will accept any of the types developed in the west is questionable. There is a feeling abroad which deplors the perpetuation of Christian sectarianism and a growing tendency towards union.

The Indian Church is marred by many defects, yet its virtues are not few, and it may be used of God to fulfil His purpose Possibilities of the Indian Church.

for India. Of one thing there can be no doubt. It alone has the capacity of overcoming the inaccessibility, both physical and mental, of the millions in whose hearts the light of truth has not yet dawned. The missionary problem is not how the Western Church can with its western appliances add materially to the numbers of the Church. Rather it is how Western Christianity can co-operate with and strengthen the hands of the Indian Church, so that the Church as such will bring about the evangelisation of India. Acceptance of this principle will mean a readjustment, though not a radical change, of present methods, a new emphasis and a new standard whereby to measure progress. Further, it will involve a deliberate attempt to develop Indian leadership and resources, and will lead to an enquiry into the most effective methods of training Indian Christians both in school and college. For many years to come, a much more numerous foreign missionary body will be needed for the purposes of evangelisation and of training the members of the Indian Church. To these needs we shall refer in the next chapter.



A VILLAGE SCHOOL



BIBLEWOMEN AT WORK

The Indian Church has experienced in recent years a season of spiritual stirring. The two great famines with the attendant misery, the terrible pestilence which has devastated great tracts of country, the rise of the national spirit in the political life of the country, and above all the prayers of many thousands of Christians all over the world, have stirred the Church, and stagnation has given place to dissatisfaction and aspiration. More service and giving has been called forth than ever before in its history.

Spiritual
Awakening.

A movement which focusses these forces is the National Missionary Society, founded in December 1905. It has done good work in the short time that it has been in existence. The object of the Society is the evangelisation of the unoccupied areas of India by means of Indian agency under Indian management. What the future progress of the Society will be it is difficult to predict, but it has an extraordinary opportunity for attempting new methods which foreign missionary societies are precluded from using. The danger lies in its becoming a copy of these societies, with no other difference than that of employing

The National
Missionary
Society.

Indian workers instead of European ones.

Other
Missionary
Efforts.

The work of the National Missionary Society has been anticipated by various Churches. To the work of the Tinnevely Christians in the Telugu districts reference has been made. The Presbyterian Church in India is bestirring its adherents to a recognition of their duties. The Baptist Christians in Bengal have also a flourishing missionary society.

The Future
of the Church.

These indigenous movements have before them many problems. They may in the future mould themselves in Hindu forms, adopting for example the ascetic ideal transfigured by zeal for Christian service, and follow in the footsteps of the early Franciscans. To those who know and love India and understand the occasional spiritual influences which have swept over her life, such personalities as Tulsī Dās must suggest the figure of an Indian prophet claimed and sent forth by God to his own people to preach the good tidings of the Kingdom. It may be, however, that the evangelisation of India will come about rather by the slower and more exacting method of the growth of a Christian com-

munity, efficient, well-equipped, a potent factor and the bond of unity in the corporate and national life of the people. The building up of a Christian society of this character, as distinct from movements which, initiated by great teachers, have ultimately become mere sects within the pale of Hinduism, will be something new in the religious history of India. Yet this more than anything else is needed, since the Hindu social order, in spite of its many virtues, has ever proved a check to progress and a menace to every spiritual movement, a deliberate enslavement of the individual, a denial of the worth of the human soul. These are days of discipline for India. She is being purified and renewed. The rise of the Christian Church is her ultimate, her only hope. It is necessary for her people to experience these long years of probation, The Indian Church when purified will give to the world a rich store of spiritual experience and devotion.

QUESTIONS FOR CHAPTER VII

1. In what ways is the spread of Christian ideas (*e.g.*, with regard to the value of human life) a help to missionary work?

2. Does this spread of Christian ideas make it more likely that the people will ultimately acknowledge Christ, who is the source of these ideas, as Lord?

3. What conclusions would you be disposed to draw from the account given in this chapter of religious co-operation between Christians and non-Christians in a district in north India?

4. What lessons does the story of the Chet Rāmīs seem to you to teach?

5. What are the more important elements which make up the Indian Christian Church?

6. Which of the three lives of Indian Christians narrated in this chapter seems to you to illustrate most strikingly the power of Christianity? Mention the grounds of your opinion.

7. Do these narratives furnish evidence that the Indian Church is able to produce capable leaders of its own?

8. Are there any reasons why the Indian catechists should have a special place in our prayers?

9. Would you expect that a man who had confessed Christ in baptism at the cost of severe persecution would be an exceptionally spiritual and zealous Christian? Is this always so in reality?

10. What are the chief weaknesses in the Indian Church?

11. How would you account for the fact that, in spite of the religious capacities of the Indian people,

the Indian Church has not as yet made any distinctive contribution of its own to the interpretation of Christ?

12. What advantages has the Indian Church in comparison with the foreign missionary body as a force for the evangelisation of India?

13. Are these advantages of such a kind as to render unnecessary a great increase of foreign missionaries?

14. In view of the facts about India contained in this chapter, what seem to you to be the chief aims of missionary policy?

15. What are the chief problems which lie before the Indian Church?

16. In what ways can the Church in the West best render help to the Church in India?

REFERENCES FOR FURTHER STUDY

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LILLINGSTON—The Brahmo Samaj and Arya Samaj.

RICHTER—History of Missions in India, chap. vi.

JONES—India's Problem, chap. xi.

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The Indian Church

GARDNER—Life of Father Goreh.

DYER—Pandita Ramabai.

SATTIANADHAN—Sketches of Indian Christians.

SMITH—Twelve Pioneer Missionaries, pp. 234-274.

RICHTER—History of Missions in India, chap. vii.

JONES—India's Problem, chaps. iv., x.

CHAPTER VIII

THE NEED OF INDIA

Three Divisions
of Indian
Society :
(1) The
Outcastes.

THE problem of the evangelisation of India has to be considered in relation to three great divisions of the people, to reach each of which different methods are required. These three divisions of society have up to the present been influenced in varying degrees, but the results so far achieved point to the ultimate triumph of Christianity. The first division includes the lowest castes of Indian society, which Hinduism has abandoned, and for which it feels little responsibility. That they should perish is a matter of little concern, except in so far as such a contingency would deplete the labour market and interfere with the operations of agriculture. Among this section of the population there is a growing movement towards Christianity, which has swept thousands, and probably will sweep millions, into the Christian fold.

The second great division consists of the millions belonging to the recognised Hindu castes. It includes the bulk of the population and represents the strength of India, governed by caste and controlled by the Brāhmans and their allies. Work among this section, though it has been carried on for many years, is still in its initial stages and has so far been largely preparatory.

(2) The Bulk of Hindu Society.

Within the bulwarks of Hinduism the third division of the population is to be found—the small but influential section which has been inspired by western civilisation and is the conscious or unconscious interpreter of Christian ideas to the people. The educated classes, in spite of their refusal to admit the fact, are the chief allies of Christianity in the camp of Hinduism. Their antagonism is often the result of misconception, and is aroused more by the political associations of Christianity than by its spiritual message.

(3) The Educated Classes.

To sum up the situation, we find on the one hand a social upheaval in the lower strata of Indian society, and on the other a ferment of new ideas among the leaders of Hindu life. These taken together seem to herald far-reaching, and possibly re-

The Present Situation.

volutionary, changes. The opportunities and the difficulties which are thus presented are the appeal of India. This chapter will be devoted to a consideration of their significance.

The Present Opportunities.

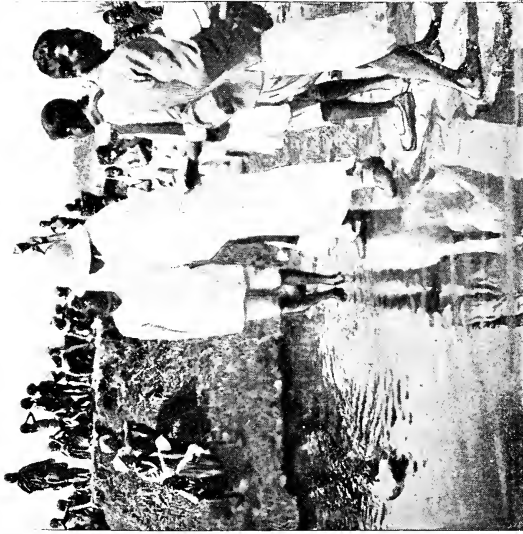
India offers to-day great opportunities of gathering into the Church thousands who are desirous of entering it. It cannot be too often reiterated that there are literally thousands among the depressed classes who are claiming from the Christian Church the opportunity of developing body, mind and spirit. Apart from Christianity there is no hope for them. The Church in India finds itself unable to respond to the demands that are pouring in upon it.

Openings in the Telugu Country.

The situation in the Telugu country has become so critical that the Bishop of Madras recently asked that the Society for the Propagation of the Gospel should for reasons of strategy temporarily refrain from extending its educational work in order to put its whole strength into the Telugu mission and the work of instructing large Mālā communities. It is his conviction that in the Telugu country alone there are 2,000,000 people who desire



A CONVERT AND HER SON



A CHRISTIAN BAPTISM

instruction. The reports sent to the Committee of the Church Missionary Society by their missionaries and evangelists in the Telugu country are pitiful to read, so constant is the appeal for reinforcements for means to go forward. "Crowds of people," writes an evangelist, "are asking us to enrol their names as enquirers, but we have not the teachers to send them." Another says that during six months there were more than seven hundred applicants for baptism, but as it was not possible to cope with the work, their names were not even taken down. In one single district this mission had 5000 enquirers. "Under the circumstances," one of the missionaries writes, "it may seem immaterial that owing to the necessity for retrenchment the Itinerating Band has had to be broken up, but it cannot be regarded as other than a matter of deep regret that at a time of such unrivalled opportunity the wide-spread proclamation of the Gospel should in any way be checked." The missionaries of the London Missionary Society also have their hands full dealing with hundreds of applications for baptism. The same thing is true

of the Wesleyan Missionary Society in the State of Hyderābād.

Opportunities
in Other Parts
of India.

These movements are not confined to the Telugu country. Similar, though smaller, movements are appearing all over India, among the depressed classes. Bishop Thoburn of the Methodist Episcopal Church of America tells us that in the United Provinces, where already great extensions of work have taken place, "more than 100,000 are now waiting to be received into the community," but the resources of the Church cannot cope with the demand for teachers.

The Need for
Immediate
Action.

In these districts where "movements" are visible, the Church ought to be ready to place an army of ordained men, lay evangelists and women workers to reap the harvest which God in His providence is causing to appear. These movements may soon begin to show signs of cessation. The flood-tide may begin to retreat and may never return. We have already seen that in the "Aboriginal" area Hinduism and Islām are proving the rivals of Christianity and becoming a menace to its advance. The change of life which Christianity works among these outcastes is marvellous.

It purifies, raises and regenerates them, lifting them into a condition far in advance of their previous gross paganism. Outside the pale of Hinduism are fifty millions of outcastes. Many of these are manifesting a desire to enter the fold of Christianity, and to the others it would not be difficult to show its power and blessings. These facts should help us to understand better the words of Christ: "Lift up your eyes and look on the fields; for they are white already to harvest."

The baptism of these thousands and their reception into the Christian Church involve grave responsibilities. ^{A Weighty Responsibility.} "To have brought people into the kingdom," says Bishop Mylne, "is to have pledged the honour of Christendom to their training in the principles of the Gospel." It is only at the peril of irretrievable damage to the cause of Christ that the Church can refrain from undertaking the teaching of these multitudes. In the recent revival in the Khassia Hills in eastern Bengal, nearly 8000 people were converted in a few months. God is answering prayer abundantly. The question suggests itself: Is the Church worthy of such a gift? Will it rise to its new responsibilities?

Influence on
Castes from
which Converts
come.

The mere fact of such large accessions to Christianity and the growth of strong Christian communities are having a marked influence both on the tribes and castes from which the converts come and on allied castes. These facts must be viewed with alarm if resources cannot be found commensurate to cope with the need. Among the Mālās the growth of a Christian community more prosperous and more respected than its brethren "exercises a powerful influence on all non-Christian Mālās who come even in the slightest degree under the influence of Christian teaching, to induce them to become Christians."

Influence
Spreading to
Higher Castes.

The influence does not, however, stop here. During the past few years it has spread to the lower strata of Hindu society proper, that is, to some of the castes that have a recognised status. The Sūdra castes in south India form the bulk of the Hindu community and are "the artisans, farmers, possessors of cattle and the land-owners in the villages in which they dwell." In the Telugu country sixteen millions out of a population of twenty millions belong to these Sūdra castes. Among them for

some years Christianity has met with a tolerance which is as remarkable as it is unusual. A missionary working in this area reports that he has personal knowledge of some hundreds of conversions from what he terms "the respectable middle classes," and points to the singular fact that in every case the convert was permitted to remain a member of the family. Christianity among the majority of the population in some parts of the Telugu country is becoming "an alternate religion." A definite movement towards Christianity is reported among the basket-makers, called Wadderas, and tank-diggers of the Telugu country who form castes within the recognised pale of Hindu society. In a single missionary district within the last few months nearly 2000 Sūdras have been baptised, and a similar number are under instruction. This whole movement among the lowest castes and among the Sūdras is very significant and of great importance. "If wisely guided and encouraged," writes the Bishop of Madras, "it may well spread rapidly and gather into the Church all the Wadderas in this part of the Telugu country and then lead to a

similar movement among still higher castes. There are already signs that the wealthy caste of Komātis or merchants is beginning to be influenced, and if a movement once begins among them, the whole of the Sūdra community will be shaken to its foundations."

The Influence
of the Educated
Classes.

We must pass now to the fundamental and seemingly insoluble problem of reaching Hindu society proper. Here we meet with conditions altogether different from those which have just been studied. The educated classes, who form the third of the three sections into which we have divided Indian society, do not fall within the scope of this book, but they are related so closely to the problem of reaching Hindu society that some reference to them is necessary. As has already been mentioned, they are the conscious or unconscious allies of Christianity. Their significance lies in the fact that they are helping to diffuse new ideas among the people. Their influence is far out of proportion to their numbers, and they are in an increasing degree the natural leaders of the people. The Church has sought to win and to influence this class through its educational institutions, which

have succeeded in attracting large numbers. Here again opportunities have been lost through lack of a sufficient number of Christian teachers. Hundreds of additional teachers are needed in the missionary schools and colleges of India to cope with the opportunities and to rightly influence the boys and young men who pass through missionary educational institutions.

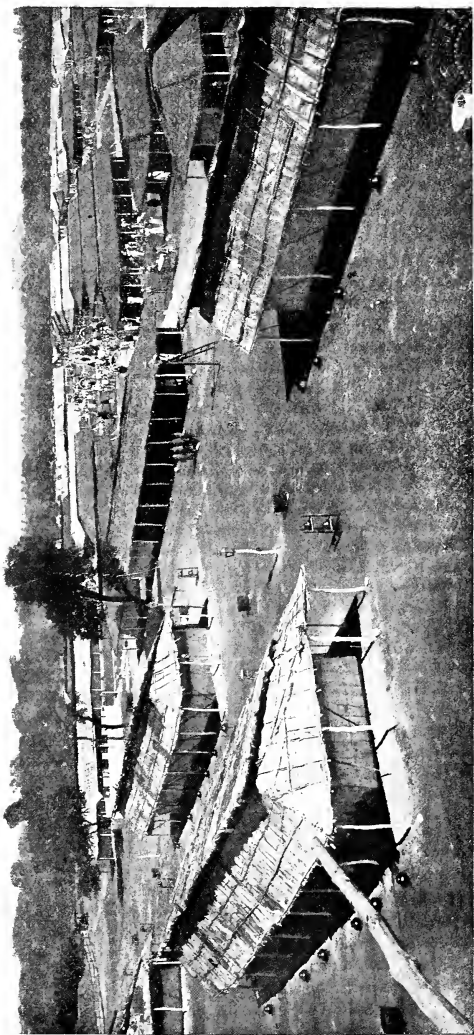
The attempt to reach and influence the bulk of Hindu society is still only in its initial stages. Christian missions have hardly touched the actual problem. The work has been so far largely preparatory, opening up avenues of approach and overcoming the inaccessibility of the people. The value of medical and educational work from this point of view has already been considered. Once again, however, it has to be said, that the openings that present themselves cannot be taken advantage of on account of the lack of workers. If it were possible to lay before the reader an account of the work done by any one of the medical missions in India, the story would be one that would fill the heart with joy. We should rejoice over human pain relieved, men and women taught for the first time

Effort to reach
Hindu Society
only Beginning.

the value of their own lives, prejudice broken down, and souls brought into touch with the love of Christ. Mingled with our joy, however, would be sorrow on account of opportunities lost because there were none to lay hold of them—openings into homes and villages, which it was impossible to enter because those who had prepared the way could go no further, burdened as they were by the pressing details of immediate demands upon their strength. There is deep pathos in the mere physical needs of the people, which there are not sufficient workers to meet. But behind these lies a deeper need, the desire of India for spiritual comfort and satisfaction. Opportunities of meeting this need are also being lost day by day because of the insufficiency of the Christian forces.

Concentration
Needed.

To enter into these openings a multitude of men and women are required, who will have time to concentrate their work. In a previous chapter it was stated that the enormous areas which are often worked from a single mission station are a continual temptation to make the work diffuse. In order to allow missionaries to concentrate their efforts, it is necessary to reduce the size of



A PLAGUE CAMP

mission districts. This can be done only by a multiplication of mission stations and of the present missionary staff, or by deliberately working only one corner of a district for which responsibility has been undertaken. To do his work successfully a missionary must be content to deal with the few. Time and close intimacy are needed to overcome the prejudices of the people and to enter into their lives with sympathy and love. Thus alone is it possible to touch them and obtain opportunities of helping them spiritually.

This is no condemnation of itinerant work. Recognition has already been given to its importance in disseminating truth, in reaching individual seekers, and in affording opportunities of visiting little groups of Christians far away from the influences of Christian intercourse and teaching. Moreover, it is scarcely possible to leave vast areas in complete neglect. Not only are there many large districts in India in which not a single missionary resides, but many others having a large area and immense population are worked by solitary missionaries with very inadequate help. Of the fifty districts of the United Pro-

Fields still
Unoccupied.

vinces, seven, each with a population of nearly a million, have no missionaries, and nine have each only one resident missionary. Under such circumstances the worker is constantly torn by conflicting desires to do his work thoroughly and at the same time to meet the needs of the hungry multitudes in the regions beyond. Christian missions have as yet scarcely had an opportunity of presenting the Gospel effectively, and yet we are impatient for results.

Large Increase
of Forces
Needed.

The inadequacy of the Christian forces in India calls for speedy action. Reinforcements are needed to lay hold of the present opportunity among the depressed classes, to win the influential educated classes, to strengthen and develop the efforts to reach Hindu society and to prevent these efforts from being spasmodic and diffuse. The Missionary Conference, representing the various Protestant Missionary Societies at work in India, which met in Madras at the close of the year 1902, after a careful survey of the situation asked that the missionary staff in India should be doubled, in order that there might be one missionary to every

fifty thousand of the population. It appealed to the Church in Christian lands to provide men and women who would help in all departments of work—ordained men, teachers, doctors, nurses, women workers, writers, and journalists. To all such there are presented abundant opportunities of influencing for Christ the ideals, institutions and life of a nation long apathetic but now beginning to awake from the torpor of ages.

Great as is the need of workers from the Churches of Christendom, equally great is the need of prayer for India—for her people and for the Church which God in His providence is building up.* The outstanding need of the Indian Church is a spiritual awakening, not a mere emotional revivalism but a deep quickening of its life, a new purpose and determination, and above all a realisation of its missionary vocation.

To understand what might be accomplished by the Indian Church we must remember its opportunities of touching the life of the people, of entering into and appreciating their difficulties. No one has shown greater capacity to reach the Brāhman with their ancient learning than Nehemiah Goreh, always zealous in the

Prayer for the
Indian Church.

Its
Opportunities.

cause, noble-hearted and earnest, whose Christ-like life gave power to his words and example. If Christianity is to make progress, it is necessary that such men should be raised up who will enter the very stronghold of the Hindu faith and bear witness to the Truth. Others are needed to shepherd congregations all over India. Here lies an opportunity for the strongest young men in the country to build up a Church inspired by the ideal of service. The Indian Church must provide teachers to train its youth in missionary service. It may be, if we are faithful in prayer, that God will give His message to a succession of Indian evangelists, who with passion and devotion will renounce everything to preach the Gospel in the villages of India. Tulsī Dās touched the heart of the people of North India with the story of Rāma; it may be the purpose of God to raise up Christian hymn-writers and preachers who will thrill the hearts of the peasantry with the story of Christ and of His love to men and power to save. These are not Utopian dreams. Their fulfilment depends upon our faith and prayer. The missionary work of the Indian Church calls for special sympathy

and prayer. There is need of stimulus to a forward move, of self-sacrifice that offers of service may be forthcoming, and of vision that the missionary work may become a corporate effort of the whole Church.

Such are some of the needs of the Indian Church. On the part of foreign missionaries there is need of sympathy in their dealings with it. Failure to appreciate the great questions at issue may result in a stunting of its growth. Failure to trust it, though its mistakes are only too apparent, and to guide it with sympathy and with love, will be fraught with the most serious consequences to Indian Christianity and the missionary cause.

The Need of Sympathy.

There is a real danger that in considering the many problems which India presents, the reader should adopt the attitude of a mere spectator and view with unconcern the issues that are at stake. Their very vastness is apt to lay its paralysing touch upon the imagination. The last century, and even the last decade, has brought India nearer to the British people, but the pathos of the lives of its millions has not as yet touched the heart of the Church. In-

The Appeal of India to Great Britain.

dividuals have understood and have given their lives on its behalf, but the great majority even of Christian people are still indifferent. With many the range of their interests is so narrow, and the power of imagination so poor that to feel for others is difficult. Within the circle of British interests and yet beyond the range of the nation's sympathy, India lies "a whole world in wilderness—a world of secrets which you dare not penetrate and of suffering which you dare not conceive."

Christ the only
Hope of India.

The tragedy of India is the failure of Hinduism to bring peace and joy to the millions who inhabit its plains, to protest against evil and overcome it, to conquer despair and fill with hope, to befriend the unfortunate and the outcaste, and to reveal the love of God. This is a serious charge to bring against an ancient religion, within the pale of which have arisen noble seekers after truth. Yet the redemption of India is not with Hinduism. Once every twelve years at the confluence of the Ganges and the Jumna in Allahābād a great fair is held, the most important event in the Hindu Calendar. Pilgrims travel to it by the

thousand. The railway authorities alone are said to collect a million tickets, while the city and surrounding country contribute another million and a half of people to the throng. The sands are crowded with an eager multitude, to many of whom it is the occasion of their life. They come desiring to purify themselves from the taint of sin, or to obtain some blessing. Nearly 100,000 ascetics and Brāhmans minister to the spiritual needs of this concourse by practising upon the worshippers the most outrageous and flagrant fraud and deceit. An eye-witness tells us that in one of the numberless enclosures is an altar. Upon it stands a priest "who on receipt of a rupee rings a bell and shouts out the offerer's name before the image of the deity and turns round to receive another fee from the next suppliant. What most disgusts is the utter levity and shameless greed with which he does it all, laughing and jesting the while in marked contrast to the earnestness of the worshippers." Surely we have here a parable which speaks of the earnest search of millions, the failure of Hinduism to meet it with any spiritual message, and the heartlessness which takes

advantage of the hopes and aspirations of mankind. The redemption of India, the satisfaction of her desires and the enlistment of her spiritual capacities on behalf of the kingdom of God are the duty and privilege of the Church of Christ.

QUESTIONS FOR CHAPTER VIII

1. Which of the three divisions of Indian society mentioned in this chapter seems to you from the point of view of missionary strategy the most important object of missionary effort?

2. What reasons might be urged in favour of concentrating missionary effort on the out-caste community?

3. What reasons might be urged in favour of concentrating such effort on the educated classes?

4. What reasons might be urged in favour of concentrating such effort on the sections constituting the bulk of Hindu society?

5. What consequences would follow if the Church should fail to shepherd and train those whom it has admitted into its fold?

6. Wherein lies the importance of the spread of Christianity among the Śūdra castes?

7. Why is concentration of effort so vitally important in the work of evangelisation?

8. Is such concentration justified in view of the fields that are still unoccupied?

9. Does the request of the Madras Missionary Conference seem to you a reasonable one? What

increase in the missionary forces would be required to meet it? (*Cf.* Statistics on p. 170.)

10. What seem to you to be the chief needs of the Indian Church?

11. Bearing in mind the ideas expressed in Chapter IV., in what terms would you sum up the responsibility of Great Britain towards India?

12. Is it certain that Hinduism cannot meet India's need? Why?

13. What practical response is possible to the appeal of India?

CHART OF INDIAN HISTORY

AND SUCCESSIVE INVASIONS FROM THE NORTH	B.C.	POLITICS	RELIGION
	1500		Vedic Period.
	1400		
	1300		
	1200		
	1100		
	1000		Period of Brāhmanism. Composition of Brāhmanas and first Upanishads.
	900		
	800		Buddha (596-508). Vardhamāna, founder of the Jains (559-527).
	700		
600			
500			
400	Invasion of Alexander the Great (327-5). Chandragupta Maurya Emperor of North India (322-297).		
300	Asoka (272-232).		Buddhism through Asoka's influence becomes a world religion.
200	Scythian (Saka) Invasions.		
100			

SPREAD OF ARYAN CIVILISATION	A.D.	POLITICS	RELIGION
	100	Yueh-chi (Mongolian) Conquest of North-West India.	
	200	Kanishka.	
	300		Tiruvalluva (Tamil poet, author of Kural).
	400	Gupta Empire established over North India.	Hinduism begins to supplant Buddhism throughout India.
	500	Invasion of the Huns.	
	600		Introduction of Nestorian Christianity into South India.
	700		Mānikka Vāsagar.
	800		Sankarāchārya (788-828).
	900		
1000			
1100	Invasions of Mahmūd of Ghazni (1001-26).		
1200		Rāmānuja.	
1300	Second Afghan dynasty founded by Mahmūd of Ghor.		
1400	Taimūr invades India (1398).		
1500	Vasco da Gama discovers Cape route to India (1498).		
1600	Bābar defeats Delhi Emperor (1526). Akbar the Great (1556-1605).		
1700	English East India Company founded (1600). Aurungzeb (1658-1707). Rise of Marāthā power (1660-80).		
1800	Break up of Mughal power. Struggle of French and English. Battle of Plassey (1757). Warren Hastings first Governor General (1774).		
1900	Indian Mutiny (1857). Annexation of Sind (1843), Punjab (1849), Oudh (1856), Lower Burma (1852), Upper Burma (1886).		
			Kabir (1440-1518). Guru Nānak (1469-1538). Chaitanya (1486-1527).
			Francis Xavier reaches India (1542). Tulsī Dās (1544-1624).
			Robert de Nobili, Jesuit Missionary (1605-56).
			Ziegenbalg founds Danish-Halle Mission (1706). Schwartz (1750-98). Carey reaches Calcutta (1793).
			New Charter of East India Company permits missionary work (1813). Alexander Duff (1830). Keshub Chunder Sen (1838-84). Arya Samaj founded (1875).

**STRUGGLE FOR DOMINION
BRITISH SUPREMACY**

APPENDIX A

AREA AND POPULATION

Province, State, or Agency.	Area in Square Miles.	Total Population.
Ajmer-Merwara	2,711	476,912
Andamans and Nicobars	3,143	24,649
Baluchistan	45,804	308,246
Bengal	115,819	50,722,067
Bombay (including Sind and Aden)	123,064	18,559,561
Burma	236,738	10,490,624
Central Provinces and Berar	100,345	11,991,670
Coorg	1,582	180,607
Eastern Bengal and Assam	106,130	30,961,459
Madras	141,726	38,209,436
North-West Frontier Pro- vince	16,466	2,125,480
Punjab	97,209	20,330,339
United Provinces of Agra and Oudh	107,164	47,691,782
 Total, British Territory	 <u>1,097,901</u>	 <u>232,072,832</u>

AREA AND POPULATION—*Continued.*

States and Agencies.		
Baluchistan	86,511	502,500
Baroda State	8,099	1,952,692
Bengal States	32,733	3,940,462
Bombay States	65,761	6,908,648
Central India Agency	78,772	8,628,781
Central Provinces States	31,188	1,631,140
Hyderabad State	82,698	11,141,142
Kashmir State	80,900	2,905,578
Madras States	9,969	4,188,086
Mysore State	29,444	5,539,399
Punjab States	36,532	4,424,398
Rajputana Agency	127,541	9,723,301
United Provinces States	5,079	802,097
Total, Native States	675,267	62,288,224
Grand Total, India	1,733,168	294,361,056

APPENDIX B

DISTRIBUTION OF POPULATION
ACCORDING TO LANGUAGE

Bengali	44,624,048	Malayalam	6,029,304
Western		Lahnda	3,337,917
Hindi	39,367,779	Sindhi	3,006,395
Bihari	37,076,990	Santali	1,790,521
Eastern		Western	
Hindi	20,986,358	Pahari	1,710,029
Telugu	20,696,872	Assamese	1,350,846
Marathi	18,237,899	Central Pahari	1,270,931
Panjabi	17,070,961	Pashto	1,224,807
Tamil	16,525,500	Gond	1,125,479
Rajasthani	10,917,712	Kashmiri	1,007,957
Kanarese	10,365,047	125 other In-	
Gujarati	9,928,501	dian Ver-	
Oriya	9,687,429	naculars	
Burmese	7,474,896	spoken by	8,154,445

APPENDIX C

DISTRIBUTION OF POPULATION ACCORDING TO PRINCIPAL OCCUPATIONS

Occupation, or Means of Livelihood.	Total Supported.	Actual Workers.	
		Males.	Females.
Agriculture	191,691,731	60,827,087	27,520,631
Earthwork and General Lab- our (not agricultural)	17,953,261	5,803,321	4,043,577
Provision of Food, Drink and Stimulants	16,758,726	4,796,381	3,330,834
Provision of Textile Fabrics and Dress	11,214,158	3,507,767	2,210,543
Personal, Household and Sanitary Services	10,717,500	3,760,267	1,805,703
Mendicants (non-religious)	4,222,241	1,572,479	860,636
Commerce	4,197,771	1,380,654	222,998
Provision and Care of Animals	3,976,631	2,199,278	346,579
Administration by State or by Local Bodies	3,814,495	1,307,999	70,973
Transport and Storage	3,528,269	1,484,481	76,805
Provision of Leather, Hides and Horns	3,241,935	1,149,243	251,956
Priests and others engaged in Religion	2,728,812	971,869	178,656
Medical Practitioners, Mid- wives, etc.	520,044	133,477	70,644
Professors, Teachers, etc.	497,509	180,523	11,979
Barristers and others en- gaged in the Law	279,646	76,577	315

APPENDIX D

DISTRIBUTION OF POPULATION
ACCORDING TO RELIGION

Hindus	207,147,026	
Sikhs	2,195,339	
Jains	1,334,148	
Buddhists (mainly in Burma)	9,476,759	
	<hr/>	
Total		220,153,272
Muhammadans		62,458,077
Animistic		8,584,148
Christians :—		
Roman Catholic	1,202,169	
Syrian (Roman)	322,586	
Syrian (Jacobite, etc.)	248,741	
Greek, Abyssinian, etc.	1,718	
Protestant (European and Eurasian)	173,615	
Protestant (Native)	845,352 ¹	
Minor Denominations and Denominations not returned	129,060	
	<hr/>	
Total		2,923,241
		<hr/>
Carry forward,		

¹ This figure, like the others in this table, is taken from the Government Census of 1901, and includes Burma. The Statistical Tables prepared from Missionary sources and presented to the Calcutta Missionary Conference in 1901 give the Protestant Native Christian community as 978,936.

Appendices

293

	Brought forward, .	
Parsis		94,190
Jews		18,228
Minor Religions and Religions not returned		129,900
		<hr/>
Total		294,361,056
		<hr/>

APPENDIX E

THE GROWTH OF THE PROTESTANT
CHRISTIAN CHURCH

(From the Statistical Tables presented to the
Calcutta Conference)

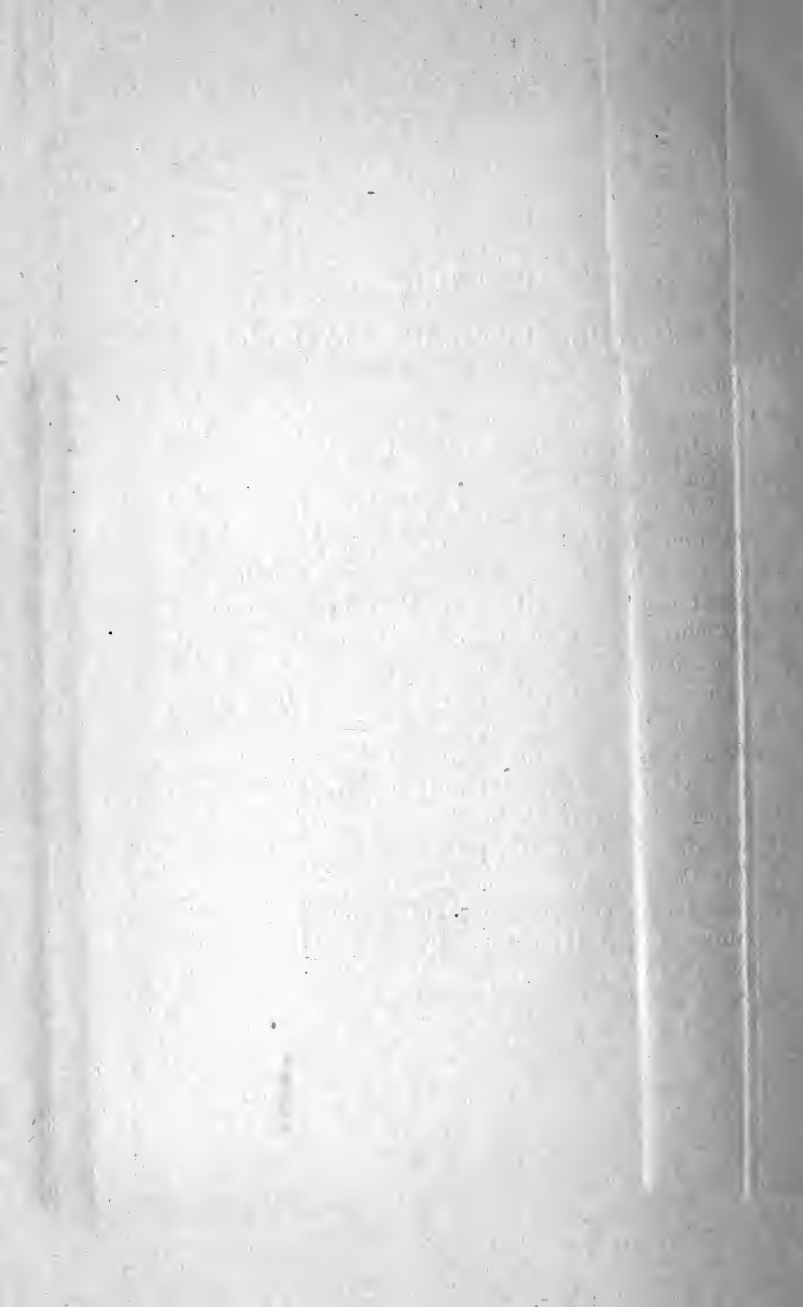
	Native Christian Community.	Organised Congregations.	Native Pastors.
1851	91,092	267	21
1861	138,731	291	97
1871	224,258	2,278	225
1881	417,372	3,650	461
1890	559,661	4,863	797
1900	854,867	5,362	893

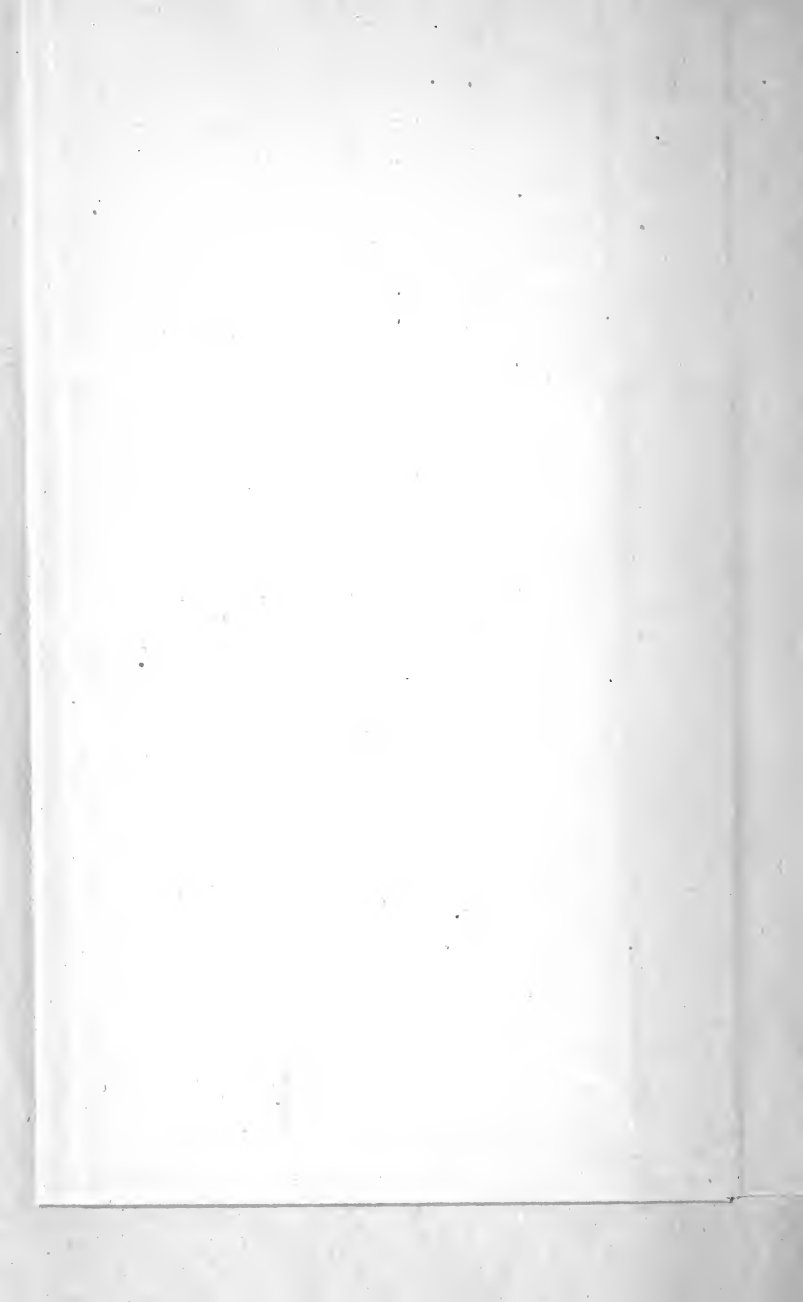
NOTE.—The above figures refer to India only, excluding Burma and Ceylon. If Burma is included the figure for the Native Christian community for 1900 is 978,936. A serious discrepancy exists between the number of Protestant Christians returned by the last Census report, and the Calcutta Missionary Conference Tables (see Appendix D); the latter exceeds the former by about 130,000. This figure is practically the same as the number of Christians in the government tables whose denominations belonged to a “minor” denomination, or did not state their specific denomination.

APPENDIX F

NOTE ON MISSIONARY STATISTICS

THE authoritative source for Missionary Statistics relating to India is the set of Tables prepared by inquiry in India for the Calcutta Missionary Conference in 1901: *Protestant Missions—India, Burma, and Ceylon, Statistical Tables, 1900: Calcutta, 1902*. A summary of these Tables appears in the Report of the Decennial Missionary Conference held at Madras in 1902. Owing to the different meanings attached by the different societies to the words "missionary," "communicant," "adherent," the figures under each head are not absolutely accurate, though the discrepancies are not serious. In Beach's *Geography and Atlas of Protestant Missions* (pp. 24-5) there is a carefully prepared table based on the Reports of the different Missionary Societies working in India (chiefly for the year 1900). In *The Christian Conquest of India* (Appendix E), published by the American Young People's Missionary Movement in 1906, there is a similar table based on Missionary Society Reports of a later year.





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INDEX

All references to Countries, Languages and Races; and Mountains and Rivers are grouped under the heading GEOGRAPHY.

A

Aborigines, 21, 27, 182, 185, 240, 270
 Akbar, 124-126
 Alexander the Great, 113, 115
 Allahabad, 9, 10, 134, 282
 American Missions, 168, 169, 179, 182, 184, 270
 Anderson (John), 169
 Arya Samaj, 232, 233
 Ascetics, 83, 104, 214, 236, 244, 283
 Asoka, 78, **116 et seq.**, 118, 172
 Assam, 135
 Atma, 81
 Aurungzeb, 126

B

Babar, 124
 B. & F. Bible Society, 203
 Banerji (K. M.), 243, 246, 256
 Barth, 79
 Benares, 9, 10, 76, 80, 120, 212, 218, 243
 Bentinck (Lord William), 131
 Bhagavad Gita, 93
 Bible, 162, **201**, 203, 238, 243
 Bishop of Madras, 98, 222, 268
 Black Art, 95 (*see* Superstitions)
 B. M. S., 161, 164, 167, 203, 262
 Bose (Mathura Nath), 243, 245
 Brahma, 81, 82, 84, 85, 92
 Brahmo Samaj, 232, 256
 Brahman, 15, 16, 53, 54, 56, **57**, 58, 60, 72, 80, 98, 100, 101, 104, 176, 198, 222, 283
 Brahmanas, 72, 73
 Bright (John), 134
 British Rule and Influence, 13, 128, **129**, 130, 132, 141, 168, 194, 234, **281**

Buddha and Buddhism, 10, 28, 74 *et seq.*, 93, 116, 118, 120, 172
 Burma, 28, 130

C

Calcutta, 131
 Caldwell (Bp.), 169, 177, 179, 184, 251
 Campbell (Rev. A.), 205
 Carey (William), 150, **157 et seq.**, 169, 202, 204
 Caste, 52-57, 66, *et seq.*, 185, 188, 196, 216, 219, 222, 234, 239, 241, 244, 272
 Catechists, 251
 Ceylon, 27, 118
 Champaran, 37
 Chandragupta, 116, 119
 Chenghiz Khan, 121
 Chet Rami, 237 *et seq.*
 Child Life, 66, 99, 233 (*see* Women and Zenana)
 Chota Nagpur, 97
 Christian, Effect of becoming, 68, 96, 97, 186, 195, 213, 217, 235, 242, 272
 Clark (Robert), 169
 Clough, 180, 181
 C. M. S., 164, 167, 169, 177, 198, 241, 252, 269
 Continental Missions, 149, 156, 168
 Converts, 64, 244 *et seq.*, 252
 Corrie, 169
 Cotton, 170

D

Danish Halle Mission, 149, 156
 Dark Age, 99

Dealtry (Bp.), 178
 Deities and Divinities (*see* gods)
 Delhi, 123, 124, 127
 Devadasen, 242
 Downie (Rev. D), 182
 Dubois (Abbé), 64
 Duff (Alexander), 169

E

East India Company, 129, 130,
 132, 163-165, 170
 Educational Missions, 199, 231
 Edwardes (Sir Herbert), 170
 English and England, 127, 131
 Ethnology (*see* Geography)

F

Fairbank (Samuel), 169
 Fakir, 236 (*see* Ascetic)
 Famine, 48 *et seq.*, 69, 179, 186,
 204, 234, 249
 Festivals, 94, 100, 135, 209, 237
 (*see* Mela)
 Forman (C. W.), 169
 Free Church of Scotland, 169,
 205
 French, 127, 129
 Fuller (Rev. Andrew), 158
 Funeral Customs, 102, 103

G

Ganesa, 85, 86, 96, 103
 Gautama Siddhartha, 74 (*see*
 Buddha)
 Gaya, 76
 GEOGRAPHY.
Countries, Languages and
Races (see Aborigines), 1,
 2, 13-15, 18, 31
 Aryan, 12, 14, 15, 17, 112,
 113, 119
 Bengali, 17, 18, 42, 91, 93,
 127, 128, 129, 156, 183,
 205, 247
 Bihar, 172
 Burma, 28, 130
 Deccan, 3, 22

Dravidian, 14, 16, 17
 Hindi, 18, 89, 91
 Hindostani, 19
 Jat, 15, 60
 Maratha, 127, 130
 Mongolian, 15, 123
 Rajput, 15, 124, 125
 Sikh, 127, 129, 236
 South India, 27, 28
 Tamil, 87, 150, 151, 202,
 258
 Telugu, 268, 273
 Urdu, 19

Mountains

Himalaya, 2, 4, 5, 6, 11, 12
 Vindhya, 3, 12, 20

Rivers, 6, 7, 22

Brahmaputra, 3, 4, 5, 7
 Cauvery, 24
 Ganges, 5, 7, 8, 9, 11, 172,
 282

Indus, 3, 4, 5, 7, 8, 11

Irawaddy, 28

Jumna, 10, 282

Narbada, 7, 22, 23

Gods, 95, 94, 97, 100

Golden Age, 121

Goreh (Nehemiah), 243, 256, 279

Government officials, 169, 253

Grant (Charles), 170

Greeks, 114, 115

Gupta Dynasty, 121

Guru Nanak, 129, 236

H

Haldane (Robert), 157

Hall, 217

Hanuman, 89, 96

Hardwar, 9, 10, 135

Hastings (Warren), 130

Heber, 170, 219, 220

Hector (Dr), 245

Hindu Society and Christianity,
 108, 188, 263, 266, 274

Hinduism, 5, 10, 72 *et seq.*, 78,
 82, 85, 94, 104, 108, 119, 128,
 206, 216, 218, 220, 232, 236,
 242, 266, 270

Hislop (Stephen), 169

Holi, 100

Human Life, value of, 68, 206,
 233, 234

I

Immoralities connected with
worship of Kali, and with Holi,
93, 100
Indian Church, 194, 22C, **230**,
235, **239 et seq.**, 242, **253 et seq.**,
279 *et seq*
Invasions, 13, 120, 121, **122**,
127
Irrigation, 135
Isvara, 94, 95
Islam, 123, **127**, 128, 237, 242,
244, 270
Itineration, 207

J

Jacobites, 148, 241
Janicke, 177

K

Kabir, 90, 94, 129, 214
Kali, 93
Kiernander, 157
Khassia Hills, 271
Krishna, 85, 88, **91**, 94, 101

L

Lawrence, 170
Lingayats, 222
L.M.S., 164, 167, 168, 179, 197,
269

M

Mahabharata, 92
Manikka Vasagar, 87, 257
Manu, Code of, 100
M'Leod (Sir Donald), 170
Marriage, 61, 66, 69
Martyn (Henry), 170, 203
Marshman (Joshua), 161, 202
Mass Movements, **175 et seq**
183, 187, 233, 266, 271
Maurya Dynasty, 119
Medical Missions, 197

Mela (*see* Festivals), 101, 211,
282
Metempsychosis (*see* Transmi-
gration)
Missionary work, 142, 147, 166,
170, 173, 192 *et seq.*, 206, 212,
215, 222, 223, 234, 239, 242,
243
Mlechchas, 243
Moghul Dynasty, 124, 126
Monsoon, 47, 48
Moravians, 157
Morrison (Dr John), 232
Muhammadan (*see* Islam)
Mullah, 126
Mutiny, 131, 169
Muttra, 127
Mylne (Bp.), 271

N

National Missionary Society,
261, 262
National spirit, 67, 267, 279
Need of Christ (India's), 108
282
Newton (John), 169
Nirvana, 78

O

Ongole, 181, 182
Orissa, 116
Orphanages, 204, 249
Outcastes, 64 *et seq.*, 243

P

Pettitt, 177
Philosophy, 84, 85
Pipal tree, 95
Plassey, 129, 156
Plütschau (Heinrich), 150
Pope (Dr G. U.), 87, 102
Portuguese, 147, 148
Posts and Telegraphs, 136
Prejudice, 193
Priests, 104 (*see* Brahman, As-
cetics)
Protestant Christians, 173 *et seq.*

Q

Queen's Proclamation, 132

R

Railways, 134
 Rama, 85, 88, 90, 91, 92, 129, 280
 Ramabai (Pandita), 243, 247
 Ramanand, 84, 90, 94, 214
 Ramanuja, 83
 Ramayana, 88, 89, 92, 93, 96
 Ram Mohan Roy, 246
 Religion not a moral force, 98
 Results, etc., 225 *et seq*
 Rhenius, 169
 Rig Veda, 112
 Rites, 96, 99, 100
 Roberts (Lord), 134
 Rome and Roman Catholic, 120, 121, 147, 149, 156, 173, 176, 222
 Ryland, 159

S

Sacredness of Life, 118, 119
 Salvation, 195
 Sankaracharya, 80, 81, 83, 84, 214
 Sankhya, 74, 80
 Sargent, 169
 Sathianadhan, 177, 242
 Schultze, 151, 202
 Schwartz (Christian F.), 151 *et seq.*, 163, 176, 219, 221, 242,
 Scotland, Church of, 169, 232, 246
 Scotland, Free Church of, 169, 205
 Scottish Missionary Society, 164
 Serampore, 150, 163, 164, 202
 Sermon on the Mount, 243, 247
 Shanar or Shanar, 176, 178, 179, 185, 240, 257
 Sin, 195
 Sita, 89
 Siva and Saivism, 74, 84-86, 93, 94, 121
 Smith (Dr), 204
 Social Reform, 233

Society of St John the Evangelist, 244
 Song Celestial, 93
 Statistics, 35 *et seq.*, 170, *et seq.*, 197, 199, 202, 203, 240, 268, 271, 273, 283 (*see* Appendix)
 S.P.C.K., 156, 157
 S.P.G., 167, 177, 268
 St Thomas, 147
 Superstitions, 95, 98, 102, 104
 Suttee, 125, 131
 Syrian Church, 147, 173, 241

T

Tantric Worship, 93
 Temple women, 98, 99
 Theism, etc., 83, 129, 232, 243
 Thoburn (Bp.), 270
 Tinnevely, 176, 177, 178, 184, 242, 258, 262
 Toleration, 119, 126, 132
 Trajan, 120
 Tranquebar, 149, 156, 173
 Translation of Bible, 162, 201 *et seq.*
 Transmigration, 82, 102
 Transport, 133, 134
 Trinchinopoly, 153
 Tulsi Das, 89, 90, 91, 94, 214, 262, 280
 Twice-born, 100

U

Union of Presbyterian Churches, 259, 262
 Unoccupied fields, 277
 Upanishads, 72, 73, 74, 80

V

Valmiki, 89
 Veda, 72 *et seq.*, 112, 232
 Vedanta, 74, 80, 81, 83
 Vellala, 60, 185
 Village life, 35, 37-39, 41-44, 60, 62, 65, 66, 68, 99, 224, 233, 250
 Vishnu and Vaishavism, 10, 74, 85, 88, 91-94, 222

W

Walpole (Spencer), 141
 Ward (William), 161, 202
 Wars, internal, 127
 Wesleyan Missionary Society,
 168, 170
 Widows (child), 66, 99, 233
 Wilberforce (William), 165
 Wilson (Bp. Daniel), 170, 219
 Wilson (John), 83, 169
 Wolf, 83
 Women, 45, 46, 69, 98, 99, 208,
 233, 234, 248 (*see* child and
 widow)
 Worship, 100 (*see* festivals)

X

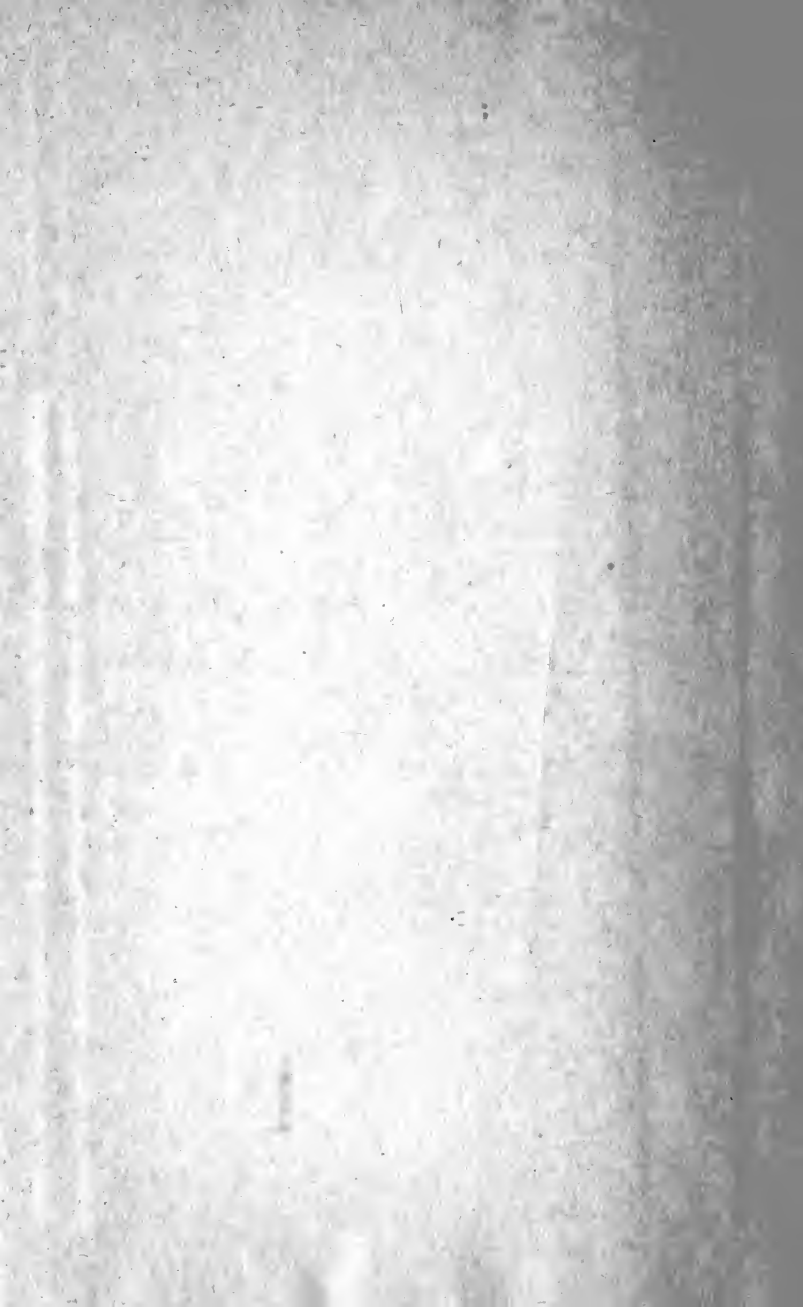
Xavier (Francis), 148

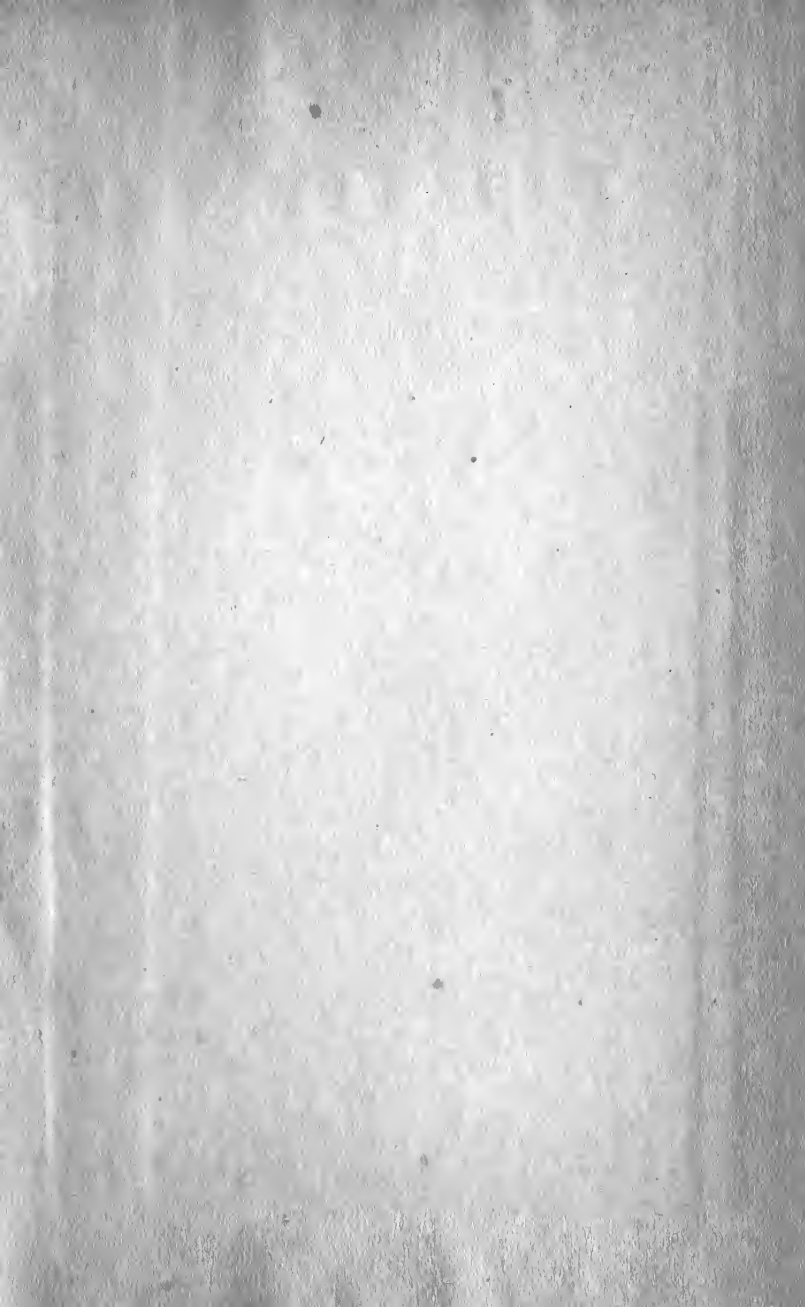
Y

Yogi, 83

Z

Zenana, 128, 208 (*see* women)
 Ziegenbalg (Bartholomäus), 150,
 202





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